AN ACCOUNT OF THE LIFE *and* DEATH OF Mrs. *Elizabeth Bury*,

Who Died,

May the 11th 1720. Aged 76.

Chiefly Collected out of her Own

DIARY.

Together with Her

Funeral SERMON,

Preach'd at *Briſtol*, *May* 22. 1720.

By the Reverend Mr. *William Tong*.

And Her ELEGY,

By the Reverend Mr *I. Watts*.

The Third Edition, Corrected.

To Recommend ſuch Perſons, the Vertues of whoſe Lives have been ſo Bright and Exemplary, is not only a Piece of Juſtice due to the Dead, but an Act of great Charity to the Living, ſetting a Pattern of Well-doing before them, very apt and powerful to Incite and Encourage them to go and do likewiſe.—

A. B. Tillotſon.

Briſtol: Printed by and for *J. Penn*, and ſold by *J. Sprint*, in *Little-Britain*; and *Em. Matthews*, in *Pater-Noſter-Row*, Bookſellers in *London*, 1721.

W. Musgrave.

BRITISH MUSEUM

TO THE
READER.

Courteous READER,

I *AM not ſuch a Stranger to the Captious Temper of the Age, in which I have liv'd ſo long, as not to expect the Cenſures of many in undertaking this Work myſelf, which every one (at firſt) will think ought to have been done (if done at all) by a more indifferent and impartial Hand. And I am very ready to ſubmit to the Juſtice of their Cenſure ſo far, as to own, That the Pen and Patronage of others would have recommended it to the World with leſs Suſpicion and Jealouſy, and in a much better Dreſs, and with far greater Advantage and Liking than I can do. But in Plea for myſelf, I muſt acquaint ſuch, that I have not been wanting in endeavouring to Engage ſome of my Brethren in this Work, who were beſt acquainted with the* Deceaſed: *But the conſtant Burthen of neceſſary Buſineſs upon ſome, the Modeſty of others, and the great Diſtance of the reſt (from the Place*

where the Providence of GOD has at present cast me) has denied me that Satisfaction, and the World that Priviledge.

Since therefore it has fallen upon myself, I am chiefly concern'd, that the daily Work upon my own Hands, in such a Province as I am now acting in, and my own bodily Infirmities, and the disconsolate Frame of my own Spirit, have rendred me so incapable, and given me so little Leisure to peruse and digest the several Volumes of Manuscripts, out of which the necessary Collections should be made, to do justice to her Memory.

However, lest all the Memorables of her Life should be lost at once, I have ventured on all the Difficulties, and published the few following Fragments, which will rather serve as a Specimen, than give any full Account of her Life, in all the Duties, Tryals, States, and Relations of a Christian.

Her Diary *to me has been one of the most affecting Things I ever read; 'tis large and particular, and runs thro' almost the Course of Thirty Years. It seems to me to be penn'd with great Sincerity, Humility, and Modesty, without any Art or Affectation; in a great Variety of Expression, without Tautology; and with such a Design to carry on the Interest and Power of Religion in her own Soul, and to Record the Works of the Lord in her, and for her, to the Honour of the Riches of his own*

Grace,

Grace, that whatever the Opinion of others might be concerning it, I ſhall always reckon it amongſt my greateſt Treaſures.

It has been one of the greateſt Difficulties to me in the whole Performance, to ſatisfy my ſelf to leave out at leaſt Nine Parts in Ten of what I thought was truly Valuable, and thereby to break the Connection, Dependance, and Conſiſtency of the whole Diary; *and yet I found it was abſolutely neceſſary, or elſe the Volume muſt have ſwell'd to ſuch a Bigneſs, as to have been Uſeleſs to many for whom it was eſpecially deſign'd.*

I hope I have given no juſt Occaſion to any to ſuſpect my Sincerity in what I have done; I have acted (if I miſtake not myſelf) under a more governing Principle than that of Affection; *and have not impoſed any falſe or imaginary Things upon the World, but can fully vindicate myſelf (in what I call Her's) by Original Vouchers, which every one muſt allow (that calls not her own Sincerity in Queſtion) to be Authentick.*

Her LIFE, *I am well aſſured, has been of great Service to many, and I would hope theſe few Memorials of it may be uſeful to more. And that ſuch as have not been duly influenc'd by the* Precepts *of Religion, may be ſomewhat induced by ſuch an* Exemplar *to the Practice of it.*

To the Reader.

It is not for one in my afflicted State, and especially upon a Subject so grievous as this, to have any regard to Stile or Language; it shall satisfy me, and I believe it will be more pleasing to others, that I chiefly write with her own Pen, having ever thought her Phrase and Expression more Decent, Concise, and Spiritual than my own.

BAPTIST MUSEUM

SAMUEL BURY.

TO

To the Dear

Relations and *Friends*

OF THE

DECEASED,

BOTH

HER'S and MINE.

My dear Friends and Relations,

I Have no Reaſon to think that the Manuſcripts of the *Deceaſed* (committed only to myſelf) were ever intended by Her for *Publick* View. But being neither under any *Direction* or *Interdict* concerning them, and thinking they are *Valuable* in *themſelves*, and ſuch as have a probable Tendency to a *Common Good*: I have ventured upon that which I never did before, to diſcover Her thus far in Her *Religious Secreſies*, ſince it is with no other View, than to Magnify the Grace of GOD in Her, to endear Her Memory to Survivors, and to propagate Religion in the World, and more eſpecially amongſt *our ſelves*, for whom She had an Uncommon Concern, and Inviolable Affection, as almoſt every Page in Her *Diary* abundantly teſtifies.

It is, doubtleſs, a very great Inſtance of Divine Benignity and Good-will to Men, to Intruſt us with the Lives, and allow us to obſerve the Deaths, of ſome ſuch Heavenly Creatures here on Earth, to teach us the Way of uſeful Living, and to Reconcile us the more at laſt to the Thoughts of Dying.

It has often recommended Religion to me, to obſerve the Beauty, Light, and Luſtre of it, in the Unblemiſh'd Lives of ſome Eminent Profeſſors; and made the Thoughts even of Heaven it ſelf more pleaſant, as it is the Place, and Center, and Reſt of ſuch precious Souls, which we are hoping to enjoy with much greater Advantage than in an embodied State: Nay, and rendred the *Grave* itſelf, and all the doleful Scenes of Mortality by far the leſs Formidable, ſince it is but our Dwelling a while with ſuch Sacred Duſt, in Obſcurity and Silence, to riſe together at laſt in Glory, to be for ever with the Lord.

If the Example of a *Relative* will any wiſe provoke you to an Imitation, I hope it will be this; GOD was her Witneſs, and ſo am I, to the daily Travail of Her Soul, for the Eternal Safety and Happineſs of yours. How many *Hours* of Prayers, yea, and how many *Days* of *Faſting* and *Prayer*, has She ſpent for Her *Own Relations* and *Mine*, with *Equal Concern*, as She has often ſaid? How often can I find Her in Her *Diary* Praying and Weeping, and Wreſtling with GOD for you, when you knew it not? And Recommending all your particular Caſes, in all the Circumſtances of them in a moſt Pathetical Manner to GOD? Sometimes Rejoycing, ſometimes Mourning, but always Hoping and Waiting, even under Diſcouragements.

By

By this you will know what a *Praying-Friend* you have loſt; but GOD forbid that Her *Prayers themſelves* ſhould be loſt too, I hope they will not, I hope they cannot.

But give me leave, as a Friend to ſuch that were ſo dear to Her, (and whither to me let GOD be Witneſs) to entreat, and beſeech, and adjure you all to Pray for *your ſelves*, and for *one another*, as She did; and it may ſtrengthen your Faith and Hope, that She has laid up ſuch a Stock of Prayers for you, which have been long entruſted with the common Advocate.

What can I ſay to my dear *Relations* more? But that as ever you would ſee Her Face in Glory hereafter, you would conſcionably Remember now Her Heavenly Inſtructions, Her Faithful Reproofs, Her Pathetical Warnings, and Compaſſionate Entreaties, for your own Good, and the Good of your Families? How often has She ſummoned your Conſciences to an Account in Converſation with you? How often has She reminded you of your Solemn Dedications to GOD in Baptiſm? And the many Perſonal and Super-added Vows and Engagements you have been under ſince? How ſeriouſly has She warn'd you never to forſake the GOD of your Fathers, nor be aſham'd of Religion in the Power, Purity, and Practice of it? How often has She reviv'd your Convictions, animated your Deſires, encouraged your Beginnings with GOD, and caution'd againſt a deceitful World, the Company of ſuch as are acted by the Devil, and are Agents for him; and eſpecially of ſuch, who have treacherouſly departed from GOD, and the Intereſts of Religion? This has been the Manner of Her Life with you, Her Generous Deſigns, and Religious Methods,

thods, as I am ſure you know, without any Recourſe had to Her own Papers.

Now, if all Her Prayers, and Tears, and Diſtreſſes for you, ſhould ſignify nothing, but be loſt at laſt, what a Wound will it be to the Hearts of ſurviving Relations! What a Brand of Infamy upon yourſelves, to ſet at nought the Counſels and Example of ſuch a Friend! To degenerate from Her Anceſtors and Family! And in ſpight of all Her Kindneſs and tendereſt Bowels of Compaſſion towards you, to procure for your ſelves double Damnation.

I ask no Pardon for my Neceſſary Plainneſs and Freedom with you, which (GOD knows) proceeds from the Sincerity and Earneſtneſs of my Affections. This is (very probably) the laſt Time I ſhall ever Addreſs myſelf to any of you in this Publick Manner; I am haſtening Homewards, and ſhould be glad to be call'd to my Father's Houſe and Family above; to ſee the Face of my Lord Redeemer, and to join Conſort with the Triumphant Choir, in their everlaſting Hallelujahs; and with Her, amongſt the reſt, who was *Once* my *deareſt Relation* upon Earth (whom I doubt not to know in Her unbodied State.) And that I may meet you all in the bleſſed Society and Church of the Firſt-born, with mutual Gladneſs and Joy hereafter, I am now

Your faithful Monitor, in all the Bonds of Affection and Religion,

SAMUEL BURY.

BRITISH MUSEUM

A N

AN ACCOUNT OF THE Life and Death OF Mrs. *Elizabeth Bury.*

CHAP. I. *Of Her Birth, Parentage, and Family.*

MRS. *Elizabeth Bury* was Born (about) the Second of *March*, 1644. at *Clare* in the County of *Suffolk*, and was Baptiz'd the Twelfth.

Her Father was Captain *Adams Lawrence*, of *Lynton*, in *Cambridgeſhire*; a very graceful Perſon, of good Character, and great Integrity, who died *June* 13. 1648.

Her Mother was Mrs. *Elizabeth Cutts*, Daughter of *Henry Cutts*, Eſq; of *Clare*, aforeſaid; a Perſon learn'd in the Law, yet a great Peace-Maker amongſt his Neighbours, and a zealous Promoter of the Intereſt of the Goſpel, who died *Auguſt*

guſt 23. 1657. and his moſt eminently Religious Conſort after him, *Auguſt* 5. 1667.

Theſe were the Holy and Happy Parents of Mrs. *Elizabeth Bury*, who not only bare their *Earthly*, but much more their *Heavenly Image.*

Her *Mother* was a Perſon well known to my ſelf, and celebrated (I think) by moſt that knew her, for her great Sagacity and Penetration, as well as her great Piety and Zeal in Religion. She was an eminently ſerious, heavenly, and experienced Chriſtian; an Ornament to her Family, a Bleſſing to her Children, and the Delight of all her Friends: She lived long to adorn her Profeſſion, to exemplify Religion, and to teſtify her Conſtancy and Reſolution for the Intereſt of Chriſt. Her Converſation was pleaſant and profitable: Her Expectations of a better Life were ſteady, and for many Years unſhaken: Her Tryals were many, and her Faith victorious. The conſtant Tenor, Courſe, and Buſineſs of her Life, the ſolemn Tranſactions between GOD and her Soul, her ſweet and near Communion with GOD, the full Acquaintance ſhe had with herſelf, and the *weekly* ſolemn Remembrance ſhe had of her *Family* in her Cloſet, would fully appear by her own Papers, which have been lately put into my Hands.

By her firſt Husband *(Lawrence)* ſhe had ſeveral Children.

Anne, the Firſt, who marry'd Mr. *Stavely*, a Citizen of *London*, and died ſix Weeks after, *July* 12. 1660. much lamented by her Friends, being a Perſon of early Piety, ripe Judgment, and quick Parts and Capacity.

Elizabeth, the Second, of whom you have the following Narrative.

Adams,

Adams, the Third, who was Born, *Octob.*—— 1647. and died the *Auguſt* following.

Mary, the Fourth, (who marry'd Mr. *John Maſon*, of *St. Ives*, *Huntingtonſhire*) a Perſon of true Piety, but haraſſed with various Exerciſes in different Scenes of Life. She died *June* 29. 1717.

The *Mother*, about three Years after the Death of her Husband, *(Lawrence)* was married again to the Reverend Mr. *Nathaniel Bradſhaw*, B. D. and one of the Senior Fellows of *Trinity-College* in *Cambridge*; a Perſon (ſaith Dr. *Calamy*) eminently Holy; a ſtrict Obſerver of the Sabbath, and a laborious *Catechiſt* in his Family, to whom he conſtantly expounded the Scripture Morning and Evening; a *Boanerges*, well adapted to the People of *Wivelingham*, in *Cambridgeſhire*, to whom he preached, whom he found very Profane and Ignorant; but in a little Time had numerous Seals given to his Miniſtry among them: He left his Living of between Three and Four Hundred Pounds *per Ann.* for the Eaſe and Safety of his Conſcience, *Auguſt* 24. 1662.—He died *Octob.* 16. 1690. in the Seventy-firſt Year of his Age.

By *Him* ſhe had ſix Children:

The Firſt was *Thomas*, Born *March* 26. 1652. who died *April* 15. following.

The Second was *Elizabeth*, a ſerious, circumſpect, judicious, and exemplary Chriſtian; a common and compaſſionate Nurſe to her Family and Friends, often bowed down with Fears and Jealouſies, as to her ſpiritual State; a Perſon of great Knowledge, quick Parts, and tender Affections; frugal in her own Expences, that ſhe might be Charitable to others: Her *own Papers* (left in my Hands) ſhew her frequent and cloſe Tryals of her Heart and State, the Grounds of her

her Fears, her ſecret Sorrows, and good Hope through Grace. She died of a painful *Aſthma*, (in a ſingle State) *March* 29. 1720.

The Third was *Catharine*, who was marry'd to the Reverend Mr. *Thomas Salmon*, Rector of *Mepſall*, in *Bedfordſhire*; and is the only Survivor of her Family, walking in the ſame Steps, and hoping for the ſame Bleſſedneſs with the Perfect.

The Fourth was *Nathaniel*, Born *Auguſt* 24. 1656. who died *Spetember* 5 following.

The Fifth was *Dorothy*, who marry'd Mr. Serjeant *Hook*, ſometimes Chief Juſtice of *Wales*: She was a Perſon of excellent Parts, great Conduct, eminent Piety, and moſt indefatigable Diligence in Inſtructing her Children in the Principles and Practice of Religion; ſhe made a very comfortable Exit, *December* 8. 1693.

The Sixth and laſt was *Anne*, a Perſon much eſteem'd for her fineneſs of Parts, great Improvements, and remarkable Piety: She died very much lamented, *April* 21. 1689.

The *Mother* herſelf died full of Grace and Years, *Oct.* 7. 1697. Aged 78.

Chap. II. *Of Her Natural Temper, Parts, and Genius.*

THE Frankneſs, Ingenuity, and Pleaſantneſs of her *Temper*, was ordinarily known to all that converſed with her: She was never Reſerv'd, but when ſhe thought her Company was diſagreeable, or ſhe could profit herſelf more by her own Thoughts, than the Diſcourſe of others.

She has often been taken Notice of by others, as a Perſon of uncommon *Parts*, ready Thought, quick

quick Apprehenſion, and proper Expreſſion: She was always very Inquiſitive into the Nature and Reaſon of Things, and greatly obliged to any that would give her Information.

In common Converſation, upon the *Flirts* or *Banters* of others, ſhe had often ſuch ſharp *Turns* and ready *Replies*, that were very ſurprizing; and yet mollify'd, at laſt, with ſuch Art, and Air, and Ingenuity, that they could very ſeldom be reſented by any.

In *Writing* of *Letters*, ſhe had a great Aptneſs and Felicity of Expreſſion; and was always thought ſo cloſe and pertinent, and full to the Purpoſe; and withal, ſo Serious, Spiritual, and Pungent, that her Correſpondence was greatly valued, by ſome of the brighteſt Minds, even in very diſtant Countries.

Her *Genius* led her to the Study of *almoſt* every Thing, having ſuch a Natural *Capacity*, accompanied with a very faithful and retentive *Memory*; and taking ſuch a continual *Pleaſure* in *Reading*, and *Converſation*, ſhe ſoon became Miſtreſs (in ſome Meaſure) of any thing ſhe aim'd at.

She often diverted herſelf with *Philology*, *Philoſophy*, *Hiſtory*, Ancient and Modern; ſometimes with *Muſick*, Vocal and Inſtrumental; ſometimes with *Heraldry*, *Globes*, and *Mathematicks*; ſometimes with learning the *French* Tongue (chiefly for Converſation with *French* Refugees, to whom ſhe was an uncommon Benefactrix) but eſpecially in perfecting herſelf in *Hebrew*, which by long Application and Practice, ſhe had rendred ſo familiar and eaſy to her, as frequently to quote the Original in common Converſation, when the true Meaning of ſome particular Texts of Scripture depended on it. Her very critical

Remarks

Remarks upon the Idioms and Peculiarities of that Language, which I have lately found amongſt her Papers, have been very ſurprizing to me.

Another Study which ſhe took much Pleaſure in, was *Anatomy* and *Medicine*, being led and prompted to it, partly by her own ill *Health*, and partly with a Deſire of being Uſeful amongſt her Neighbours: In this ſhe improv'd ſo much, that many of the great Maſters of the Faculty have been often ſtartled, by her ſtating the moſt nice and difficult Caſes, in ſuch proper Terms, which could have been expected only from Men of their own Profeſſion; and have often own'd, that ſhe underſtood an Human Carcaſe, and the *Materia Medica*, much better than moſt of her Sex, which ever they had been acquainted with.

But however ſhe diverted herſelf with theſe, yet her conſtant Favourite and darling Study, was *Divinity*; eſpecially the *Holy Scriptures*, having from her very Childhood taken GOD's *Teſtimonies* for the *Men* of her *Counſel*. And in the latter Part of her Life, devoted the moſt of her ſecret and leiſure Hours to the Reading of Mr. *Henry*'s Annotations, which ſhe would often ſay were the moſt plain, profitable, and pleaſant ſhe ever read, and the laſt Books (next to her Bible) ſhe ſhould ever part with: She honoured the Author, for finding ſo much of GOD in him, and for ſpeaking the Caſe of her own Heart better than ſhe could ſpeak it herſelf. He always ſurpriz'd her with ſomething New, and yet ſo natural, and of ſuch neceſſary Conſequence, and unobſerv'd by others, that ſhe ſtill read him with a freſh Guſt and Pleaſure——

Next to the Holy Scriptures, her chiefeſt Delight

light was in reading *Practical Divinity*; and the plainer and closer, and more penetrating any Author was, he was always the more acceptable.

But notwithstanding all her Knowledge, and unusual Attainments, in so many Professions, Faculties, kinds of Literature, spiritual and most concerning Truths of Religion, she would always confess and bewail her own Ignorance, and that she knew little of what others did, or what she ought to have known, in any of those Matters.

She would often regret, that so many *Learned* Men should be so uncharitable to her *Sex*, as to speak so little in their *Mother-Tongue*, and be so loath to assist their *feebler Faculties*, when they were any wise *disposed* to an accurate Search into Things curious or profitable, as well as others; especially (as she often argued) since they would all so readily own, *That Souls were not distinguished by Sexes.* And therefore she thought it would have been an *Honourable Pity in them to have offered something in Condescention to their Capacities, rather than have propagated a Despair of their Information to future Ages.* And as to herself, she would always speak with the greatest Thankfulness, of her singular Obligations to her Father *Bradshaw*, Dr. *Fulwood*, and some *Others*, for the ready and kind Assistance they gave her, in all her Applications to them, in order to the little Light and Knowledge she had attained in such Things.

CHAP. III. *Of Her Converſion, and the Earlineſs of it.*

THE certain *Time* and particular *Means* of her Converſion, ſhe could not poſitively determine; but ſhe thought it was about the *Tenth* Year of her Age: She had been under many Convictions ſeveral Years before, but ſhe fear'd the Work was not done 'till then; and tho' ſhe had many Suſpitions and Jealouſies of herſelf, and State after that, yet upon the moſt ſerious Searches, ſhe thought ſhe had better ground of Hope than Fear.

Her early Beginning in Religion gave her many Opportunities of Glorifying GOD, of doing much Good to others, and of gaining great Experiences of the Grace, and Goodneſs, and Faithfulneſs of GOD to herſelf: And from the Benefit and Comfort ſhe found in it herſelf, ſhe always recommended it with much Seriouſneſs, Affection, and Importunity to others. And (as it has been obſerv'd by many) there was ſomething very *Peculiar* in the *Diſpoſition* of her *Mind*, and *Turn of Thought*, that adapted itſelf to the Capacity, Temper, Genius, and liking of moſt Children: Her firſt and principal Attempt upon all ſuch, was to bring them into *Love* with their *Bibles*, to learn them ſome ſhort Sentences, and Prayers, and Pieces of pleaſant Hiſtory there, eſpecially ſuch as concerned Children: And then to inſinuate herſelf into their Affections, and ſo to inſtruct and perſuade, and oblige, to talk with them in their own Phraſe and Dialect, that her Company was generally very acceptable and pleaſant to all, and by the Grace of GOD made very profitable to many. Ha-

Having ſet out thus early in the Way to *Zion* herſelf, and allured and perſuaded all ſhe could, into the ſame Way, ſhe held on her own Courſe, with great Steadineſs, Reſolution, and Pleaſure; and proceeded from Strength to Strength, and for the Joy that was ſet before her, out-run many of her Fellow-Chriſtians: She thought it not enough to begin her Work in the *Morning*, but ſhe wrought hard at it all the *Day* long: She was always aware of the Vigilance of her Enemies, and that kept her upon her Watch: She would always ſay, ſhe had much to do, and what *muſt* be done, and knew not how ſhort her Day would be, and therefore ſhe had no Time to loiter: She often obſerv'd what was ſaid of *Jacob*, that after he had met with GOD, he *gathered up his Feet*, and went on his Way; and thought that ſhe herſelf ought to do likewiſe.

CHAP. IV. *Her Diary.*

HAving ſet out for Heaven thus ſoon, and continuing her Reſolutions for GOD, and Religion, and the Eternal Intereſts of her Soul: She often adviſed with herſelf and others, upon the propereſt and moſt effectual Means to promote and carry on her ſpiritual and pious Deſigns; and at laſt determin'd upon this as one, *To keep a daily Memorial of what ſhe did*; which ſhould be *A Witneſs betwixt GOD and her own Soul* (as ſhe expreſſes it.)

I cannot be certain when ſhe began this; but, as I conjecture, it muſt be about the 18th or 20th Year of her Age. After that, for betwixt Twenty and Thirty Years, ſhe conceal'd her Accounts in *Short Hand*, which cannot be recovered by

me, nor, I believe, by any other, becauſe of many peculiar Characters and Abbreviations of her own. The firſt I have gathered, begin in the Year 1690, (with ſome ſhort References to former Years) and from that Time ſhe continued them in *Long Hand* (for the moſt part) to the End of her Life.

In this *Diary*, both *Morning* and *Evening*, ſhe ſtrictly obſerves (with a very great Liberty and happy Variety of Expreſſion) the moſt remarkable *Providences* of GOD, with reſpect to herſelf and others (and ſometimes) in the minuteſt Circumſtances of them: The ſolemn *Tranſactions* betwixt GOD and her own Soul, in her *Cloſet*, in her *Family*, in the *Aſſembly*, and in her *daily Walk* and *Converſation* with others; The Subſtance of what ſhe had *Read* or *Heard*, that was moſt affecting in her preſent Caſe, or might direct her future Practice; Her *Preparations* for *holy Duties*; The *Influences*, *Impreſſions*, *Aſſiſtances*, *Withdrawings*, and *Conſolations* of the *Spirit* of *GOD* in them; Her daily *Infirmities*, *Afflictions*, *Supports*, *Self-Examinations*, *Evidences*, and *Foretaſts* of Eternal Life; Her *Advances* in Religion, and her ſuſpected *Decays*; The *Matter* of her *Prayers*, for herſelf and others, and the *Manner*, *Time*, and *Seaſonableneſs* of GOD's *Anſwers*; The *Temper* of her *Soul*, eſpecially on *Sabbaths*, and at *Sacraments*; And in Days of *Solemn Faſting*, and *Humiliation*, and *Thankſgiving*, *publick*, *private*, or *ſecret*; And in Days ſhe ſet apart for *Self-Tryal* and *Searches* into her own Soul; The various *Scenes* of *her Life*; Her *Comforts* and *Exerciſes* in each of them; The *State* of her *Servants*, and *Others*, committed to her Care; Her merciful *Protections* in *Journies*; The *Directions* of *Providence*

dence as to all the Places of her *Abode*, and the gracious *Viſitations* of GOD to her Soul in all ſuch Places; The uncommon *Events* that either befel herſelf or Family, or Friends, or the Church of GOD; The *Burdens* that preſs'd hardeſt upon her; The *Joys* that moſt relieved her; The *Manner* and *Form* of her *Covenanting* with GOD; GOD's *Faithfulneſs* to his *Covenant*, in every Relation and State of Life; The *Indulgences* of *Providence* to her; The *Advantage* of *Chriſtian Converſation*; Her conſtant *Interceſſion* for *Miniſters* and their *People*; Her faithful *Reproofs*; Her *Succeſs* with *Young Ones*; Her Concern for the *Health* and *Maintenance* of the *Poor*; Her *Reflections* upon the unwary *Slips* of *her Converſation*; Her *Eſteem* of the *Holy Scriptures*, Learned *Expoſitors*, and *Practical Writers*; Her *Annual Recapitulation* of *Mercies*, and *Sins*, and *Afflictions*, and *Reſolutions*, and *Self-Dedications*; Her ſpecial *Remarks* upon *Days* of *Mercy*, either to herſelf, or Family; And the Manner of her *Entering* upon *a New Year*, &c.

It would be almoſt impoſſible to enumerate the ſeveral *Heads* and *Articles* of which her *Diary* conſiſted. And therefore what is propoſed to *Publick* View, is but a very *little Part* of what we find under her Hand, and muſt ſtill remain for private *Uſe*.

She found it of ſingular *Advantage* to herſelf, to obſerve this Method; and would often ſay, That were it not for her *Diary*, ſhe ſhould neither know what ſhe *was*, or what ſhe *did*, or what ſhe *had*: But by her Recourſe to this, in all her Afflictions, and Tryals, and Temptations, and Surprizes, ſhe had ordinarily great Relief. Let her Mind be never ſo much muffled, the

Exerciſe of Reaſon and Grace never ſo much interrupted, yet the Review of former Experience was an extraordinary Help to future Confidence. And this brought her again to her great Rock, and Refuge, and Reſt, 'till ſhe recovered her uſual Chearfulneſs. And hence it was ſhe ſo often recommended this Practice to others, that GOD might not loſe the Glory, nor they themſelves the Comfort of their Lives.

CHAP. V. *Of Her Chriſtian Virtues and Graces.*

IT was eaſy to obſerve a very lively Impreſſion of GOD's *Image* upon her Soul; and the whole Train of *Graces*, in a beautiful Exerciſe, through the whole Courſe of her Life and Actions.

Her *Humility* ſhew'd itſelf to *others*, in her courteous Carriage and familiar Converſation with the *Pooreſt*, eſpecially where ſhe thought ſhe could have any Advantage of doing Good — And when ever ſhe appear'd *before* GOD, her *Diary* ſhews how exceeding Vile ſhe was in her own Eyes; how much ſhe abhorr'd herſelf, by reaſon of the *Lerna malorum* (as ſhe often calls it) which ſhe always found in her ſinful Nature, which made her a Burden to herſelf, and to look upon her Heart as a Lump of Pollution, a Sink of Filth, a Maſs of Sin. How greatly did it humble her to obſerve the Condeſcenſions of Divine Grace under all her Infirmities? What Grace, and ſuch Grace to *me*, to *unworthy me*, to *vile ungrateful me!* There was nothing that affected her Heart ſo much, as the *Grace* of GOD to ſuch a *Sinner*.

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Her *Patience* was very obſervable under all the *Chaſtiſements of her Heavenly Father:* She would often profeſs her unfeigned Submiſſion to all his Diſcipline; This (ſays ſhe) or any other Method, Lord! to take away Sin; *This Fleſh* ſhall *bear it*, and *this Spirit* ſhall not *repine* at it; This is a *Part* of thy *Covenant*, and I am *thankful* for it; Thou haſt done me *good by Afflictions*, and *wilt do* me *more*, and therefore I will *glory* in them—— And under the *unkind Treatments* of ſome, whom ſhe had ſtudied to oblige to the uttermoſt, and whoſe Intereſts ſhe had often eſpouſed, to the apparent Prejudice of her own, ſhe ſhew'd a very exemplary Carriage, by keeping the Poſſeſſion of her own Mind, and kiſſing the Rod that laſhed her, and rendring Good to them for all their Evil. Indeed, theſe were Tryals that ſat cloſeſt to her of moſt others; but by the Grace of GOD ſhe was Conqueror over all, ſhe ey'd GOD in all, and ever refer'd her Cauſe to GOD.

As to this *World*, ſhe was very thankful to GOD for the good Proviſion ſhe had in it, but often proteſted ſhe would never take this for her Portion, ſince GOD had offer'd Heaven and himſelf to her. The Cares, and Incumberances, and Vexations, but more-eſpecially the Sinfulneſs of the World, had wholly wean'd her Affections from it, and caus'd many reſtleſs, and almoſt inceſſant Cries, to be deliver'd out of it. She was never elevated with its Smiles, unleſs in Thankfulneſs to GOD; and never dejected at its Frowns, unleſs ſhe apprehended Sin as the Cauſe. Her Mind, for the moſt part, was equal in every State, becauſe ſhe was always longing for her heavenly Country and Inheri-

tance: How often would ſhe wiſh, *Oh! for thoſe Realms of Light, and Love, and Purity!*

Her Love to the Souls of others was manifeſt, by her Inſtructing, Examining, Reproving, and Adviſing them upon all Occaſions. There were very few could eſcape her (after ſome Acquaintance) but ſhe would know whereabouts they were in Religion; and when ſhe had convers'd with, ſhe would earneſtly pray for them in her Cloſet, and be greatly Thankful when ſhe found any Impreſſion made —— She conſtantly bewail'd the Ignorance, Impiety, Profaneneſs, and Immorality, ſhe ſaw or heard of, in any; but in a more-eſpecial manner, the Inſenſibleneſs, Careleſneſs, and evil Practices of the Seed of the Righteous, *Children* of *Prayer*, of *Providence*, and *Vows*.

Her Love to the Godly could not but be obſerv'd by all: She delighted greatly in their Company, as looking upon them the Excellent of the Earth, how mean and contemptible ſoever they appear'd to others: She loved them as the Children of GOD, and Fellow-Heirs of the Kingdom; would diligently frequent their Praying-Meetings, and always promote ſome ſpiritual Converſation, which, if not forwarded by others, was a Diſappointment and Grief to her. We often (by her *Diary*) find her praying, that her Viſits may be made profitable to herſelf and others; that precious Time might not be waſted by empty Chat, but that they may be Helpers of each others Faith and Joy, and may have ſome comfortable Talk of the Kingdom: She often bewailed it, that the *Communion of Saints*, which was an *Article* of the *Chriſtian Creed*, was ſo much forgotten by moſt Chriſtians: And ſometimes,

times, when ſhe return'd from unprofitable Company, would complain, *That though ſhe had ſtruck Fire ſo often, yet it always fell upon wet Tinder.*

Her Zeal for GOD was manifeſt, in promoting his Worſhip, and every probable Method for Publick Service; having the Intereſt of GOD and Religion much more at Heart, than any private or ſelfiſh Intereſt whatever.

Her Charity to the Poor was known to many, eſpecially to the Houſhold of Faith, whether to *Natives* or *Foreigners:* She ſpared no Pains, and grudg'd no Charges (in her Widow-State) to carry on her Deſigns, for the Relief of miſerable *Families*, exil'd for Religion: For erecting of *Charity-Schools*, to Educate the Poor; for the Maintenance of *Miniſters* and *Candidates*; and for a Stock of *Bibles* and *Practical Books*, to be diſtributed as ſhe ſhould ſee Occaſion. So many long and expenſive Journies ſhe had taken in promoting theſe charitable Deſigns amongſt her Acquaintance, that ſhe had ſometimes this pleaſant Remark upon herſelf, *I have acted the Part of a Beggar ſo long, that I am now almoſt really one myſelf*—— She very much approv'd of every One's *devoting* a certain *Part* of their Eſtates to *pious* and *charitable Uſes*; for then, ſays ſhe, they will not *grudge* to give out of a Bag that is no longer *their own.* And as to ſuch as had *no Children*, ſhe thought it was reaſonable they ſhould appropriate a *fourth Part* of their Neat Profits (as well as ſhe) to ſuch neceſſary Purpoſes.

Her Faith in Chriſt, and Dependance on GOD's Covenant, was the daily Exerciſe of her Soul: Her firſt and principal Care was to clear up her Intereſt in Chriſt, and the Promiſes, in which ſhe was cautious and exact: She then prepared

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and digeſted a very choice *Collection* of *Promiſes*, ſuited to every State, Duty, Relation, Frame, Temptation, and Difficulty of Life. This was the Food of her Faith, always prepared, and from which ſhe had conſtant Strength and Comfort: She grounded her Prayers upon theſe, took her Arrows out of GOD's own Quiver, pleaded with GOD from his Word, and thus wreſtled with him in his own Strength, for herſelf and others, in every Ordinance, in every Buſineſs, in every Circumſtance and Turn of Life. Her *Diary* ſhews what faſt Hold ſhe took of GOD by his Covenant-Promiſe; and how ſhe kept her Hold, ſometimes hoping even againſt Hope, 'till ſhe had baffled Temptation, conquered Corruption, and ſurmounted all her Difficulties. The Reaches of her Faith after Chriſt, her Solemn Dedications of herſelf to him, and ſteady Recumbency of Soul upon him, as her only Rock and Refuge, were ſuch as did not appear in common Chriſtians. It might well be ſaid of her, *O Woman! great is thy Faith!* And it was often ſaid unto her, *Be it to thee even as thou wilt.*

Chap. VI. *Of Her Walking with GOD.*

WHEN *ſhe ſpeaks* of this in *general*, ſhe ſays, it always *implies* a living as in *his Sight*, in *Conformity* to him, and *Communion* with him. That a Chriſtian, walking with GOD, muſt be *humble*, under a Senſe of his own Vileneſs, and GOD's great Condeſcention; and *cloſe*, and *ſteady*, and *perſevering*, and *lively*, and *chearful*, in Oppoſition to *Sluggiſhneſs* and *Melancholly*—— And her own *Practice* very much correſponded with her right Knowledge of the *Du-*

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ty. If we obſerve (by her *Diary*) how ſhe lived in a daily Awe of GOD's *Omniſcience*, in holy *Meditation* of him, in humble *Expectations* from him, and in conſtant *Devotedneſs* of herſelf entirely to him.

She always began her *Day* with *GOD*, by conſecrating her firſt and freſheſt Thoughts to him, that ſhe might guard againſt Vanity, and Temptation, and worldly Diſcompoſures, and keep her Heart in Tune for the following Duties of the Day.

She always accounted the *Morning*, not only a Friend to the *Muſes*, but alſo to the *Graces*, and found it the fitteſt Time for the beſt Services ——She never (or very rarely) entered upon any worldly Buſineſs, 'till ſhe had begun with GOD, and conſecrated the *Firſt Fruits* of the *Day* to him in her Cloſet, by Reading, Meditation, and Prayer, before Family-Worſhip; often urging on herſelf the Words of the *Pſalmiſt*, *My Voice ſhalt thou hear in the Morning, in the Morning will I direct my Prayer unto thee, and will look up.*

When Reading, Singing, and Prayer in the Family was over, ſhe conſtantly withdrew again to her Cloſet, and ordinarily ſpent moſt of her Morning there: She firſt *lighted* her *Lamp* (as ſhe expreſs'd it) by *Reading* the *Holy Scriptures*, for the moſt part with Mr. *Henry*'s Annotations; diligently compared parallel Texts, and took a great Pleaſure in *Synchronizing* the Hiſtory of the *Bible*, and reducing Things to their Place and Time: She then *pour'd* out her Soul to GOD in *Prayer*, with conſtant regard to the Interceſſion of Chriſt, would often bitterly bewail the Wanderings of her Heart in that Duty, and plead Covenant-

Covenant-Grace and Faithfulneſs, and ſo finiſh her Morning Work with ſome *Hymn* of *Praiſe*, and giving herſelf an Account of all in her *Diary*.

Through the *reſt of the Day*, ſhe walked with GOD, and carefully obſerv'd her Goings; avoided the Occaſions of Sin, watch'd over her Heart, and guarded her Lips; accuſtom'd herſelf to holy Conference with others; was frequently lifting up her Heart to GOD in ejaculatory Prayers or Praiſes, upon any Occurrence. When at any Time ſhe had been ſurprized by Sin, ſhe preſently reflected, confeſs'd, repented, and had freſh recourſe to the Blood of Chriſt, and ſolemnly engag'd to GOD for greater Circumſpection for the future.

In the *Evening* (as early as ſhe could) ſhe call'd herſelf to an Account for all that had paſs'd in the Day, and again ſtated the Account in her *Diary*: Having opened her Heart to GOD, and committed herſelf and her All to him, and ſung to his Praiſe, ſhe then chearfully join'd in Family-Worſhip.

CHAP. VII. *Of Her Behaviour with Others.*

THE People of GOD were always the People of her *Choice*; but ſhe was often obliged to keep Company with others: When ſhe expected to Viſit, or to be viſited by any, ſhe frequently begg'd of GOD his Grace, that ſhe might order her Converſation aright, that ſhe might not partake with others in their Sins, but know how to reprove them; nor ſuffer others to trifle away their Time, but know how to employ them: She quickly obſerv'd the *Gifts* and

and *Graces* of others, and endeavour'd to draw them out to her own Advantage: She always valued the Converſation of Miniſters, Phyſicians, and Perſons of Reading and Ingenuity, eſpecially ſuch as had the greateſt Savour of Religion.

She often *viſited* the *Sick*, and relieved the *Poor*, and bleſs'd GOD that ſhe was in Circumſtances to *give* rather than to *receive*. And when (in her Widow-State) ſhe had ſometimes given to the laſt *Penny*, (thro' the ill Payments of Tenants) ſhe often obſerves that ſpeedy Supplies were ſent in a very unexpected Manner, *As if giving to the Poor were the readieſt way to bring in her Debts.*

Of all Company, there was none more offenſive, or grievous to her, than *Tale-Bearers* and *Tatlers*: She could not forbear reproving them, and often frown'd them out of her Houſe: She had Buſineſs enough (ſhe would ſay) of her own, and therefore did not deſire to intermeddle with her Neighbours: She durſt not defame others, or take up an evil Report againſt them, or countenance thoſe that did: She was never more pall'd in Converſation, than in hearing what others *did*, and what they *had*, and what they *ſaid*; what *Dreſſes* were worn, what *Entertainments* were given, what *Company* was preſent, and what *Diſcourſe* paſs'd amongſt them; and therefore would often ſay, *How happy would it be, if we might Talk of* Things, *rather than* Perſons?

CHAP. VIII. *Of her Afflictions, Loſſes, and Difficulties.*

HER *worldly Loſſes* (eſpecially in the latter *part* of her *Life*) were *many* and very *great*; but, ſhe would ſay, *The World is not my Portion,*

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and therefore these Losses cannot be my Ruin. I have *All in* GOD *now*, and shall have *All this restored again*, by one Means or other, if not to *myself*, to those that shall *survive* me, if GOD sees it good for us.

She was frequently exercised with *Afflictions*, even from *her Youth*. The Inclemency of the Air where her own Estate lay, and many of her pious Friends and Relations lived, often necessitated her Remove to distant Places. But whenever exercised with Extremity of Pain in *Head* or *Breast* (her usual Complaints) she always submitted with exemplary Patience and Silence, to the Sovereign Will of GOD; justifying him in his severest Discipline, and often saying, She *would not for all the World, but she had been afflicted.*

CHAP. IX. *Her Redemption of Time.*

SHE greatly valued her *Time*, and especially the *Seasons* and *Opportunities* of it, in which the Interest of her Soul was so nearly concern'd, and thought she could never do enough of that Work, in which she took the greatest Pleasure.

She would often say, she would not lose her *Morning-Hours* with GOD, tho' she were sure to gain the *whole World* by it: She grudg'd that the *poorest Labourer* should be ever found at his Work before her. And even from her Youth, *agreed it with her Servant, under great Penalties upon herself, that she would rise every Morning at Four of the Clock, for her Closet:* Which was her Practice (as I have been told) from the Eleventh Year of her Age; and at *Five* (to my own Knowledge) if Sickness or Pain did not prevent her, for betwixt

twixt *Twenty* and *Thirty* of the laſt Years of her Life.

She carefully endeavour'd to improve the *Day* in Company and Converſation with her *Friends*, was always well furniſh'd with Matter of uſeful Diſcourſe, and could make very happy Tranſitions from worldly to ſerious Talk: But yet would often complain of the Loſs of much precious Time in *giving* and *receiving* Viſits; and ſay, ſhe could not be ſatisfy'd with ſuch a Life, wherein ſhe could neither *do* nor *receive* Good, but muſt keep to her *Cloſet* and her *Book*——She often remark'd it in her *Accounts*, entertain'd very kindly at ſuch and ſuch *Houſes*, but no good done to herſelf or others.

CHAP. X. *Her Changes of Life, and Relative Duties.*

SHE often pray'd that *Affection* might never biaſs her *Judgment*, but that *Reaſon* and *Religion* might govern her in every State and Turn of Life.

Her firſt *Marriage* was to *Griffith Lloyd*, Eſq; of *Hemmingford-Grey*, in *Huntingtonſhire*, on the firſt Day of *February*, 1667. in the twenty third Year of her Age: He was a Gentleman of good Reputation and Eſtate, of great Uſefulneſs in his Country, whilſt in *Commiſſion of the Peace*; and afterwards, as a Reconciler of Differences, and common Patron of the Oppreſſed: He was one of a very active and generous Spirit, a Perſon of great Piety, and ſingular Temper, and ſteady faithfulneſs to his Friends. They lived together about Fifteen Years (to *April* 13. 1682.) with ſuch a mutual Love and Pleaſure, as to be taken Notice of by all their Neighbours; envied by

ſome,

ſome, and gloried in by others, eſpecially their own Relations.

Her ſecond *Marriage* was to *my ſelf*, on *May* 29. 1697. but with what Care, and Fear, and cautious Procedure ſhe manag'd the ſame, let her own *Diary* ſay: Sure I am, had not ſhe, and ſome of her particular Confidants, been fully ſatisfy'd of the clear Conduct of Providence in the whole Affair, from firſt to laſt, it could never have come to paſs: What ſolemn Addreſſes did ſhe make to Heaven upon this Occaſion? And how ſolemnly did ſhe adjure others to do the like? And how Impartially did ſhe compare GOD's Anſwers to both? —— What her *Yearly Remarks* were upon this Day, is a Pleaſure to me to find in her *Diary*, but does not concern others.

As to her *Relative Duties*, ſhe made great *Conſcience* of them, and was very *Exemplary* in them. It was not poſſible (I think) there ſhuld be a more Obſervant, Tender, Indulgent, and Compaſſionate *Wife* than ſhe was: It was never in her Temper to deſire any greater *Authority* than GOD had given her.

I cannot, but with great *Affection* (and let others pardon me in it) read over her conſtant and too ſolicitous Concern for me; and how many *Hours* and *Days* of *Prayer* by *herſelf* (and by her Procurement) with others, were obſerv'd upon my Account, for the Recovery of my Health, and Continuance and Succeſs in my Miniſtry: To which, I am perſwaded (under GOD) I owe my Life, and many Inſtances of Grace in the Courſe of my Preaching. It has griev'd me to think, how many weary Days, and waking Nights, and hazardous Journies, and anxious Thoughts, the ill State of my Health has caus'd her from Year to Year. Nor

Nor can I, without great Thankfulneſs to GOD, reflect upon the many Comforts of our Lives, our mutual Endearments, and unbroken Affection to each other: The Peace and Pleaſure we have had, without the Allay of any one *Quarrel*, *Paſſion*, or *Diſpute*, for almoſt twenty three Years together, which, next to the Grace of GOD, was chiefly owing to her ſingular Prudence, and Patience, and the Excellency of her Natural and Chriſtian Temper.

Nor muſt I forget, what others have never known 'till now, with what Meekneſs, and Humility, and Submiſſion, in the moſt Obliging, as well as Inoffenſive Manner, ſhe has ſometimes hinted what ſhe ſuſpected amiſs in my Converſation and Conduct: Innumerable Infirmities, no doubt, ſhe induſtriouſly covered; but, in Tenderneſs of Affection to me, ſhe would never let any ſuch Sin lie upon me, which ſhe thought might be obſerv'd by others, or prove any Blemiſh to my Profeſſion.

In one thing ſhe was apt to be *ſmart* upon me; and that was, for not dealing faithfully with her in the Slips I obſerv'd in her own Converſation; and would often ſay, ſhe left that Guilt upon me, which I obſerv'd in her, and ſhe not in herſelf: But I hope my Conſcience can anſwer for me againſt that Charge.

As a *Miſtreſs*, ſhe was very careful in the Choice of her *Servants*, where ſhe could have *Choice*: Was always afraid of *Strife* and *Contention* in her *Family*, leſt ſhe ſhould be ruffled in her *own Spirit*, and the *common Intereſt* of *Religion* obſtructed by inteſtine Jarrs and Diſaffection: She never took any into her Service, 'till ſhe had ſolemnly *pray'd* to, and *pleaded* with GOD, and

ſubmitted herſelf to his Direction: Whenever ſh treated with any, ſhe did not only acquaint them with the *Buſineſs* of their Place, but alſo with the *Religious Orders* of the Family, to which ſhe had their explicite Conſent: When once *Admitted*, it was her firſt and conſtant Care to enquire into the State of their Souls, to inſtruct and catechize, to reprove and encourage; to warn them of the Snares and Dangers of their Age, and Place; and to enjoin them to take Time for *Secret Prayer*, *reading* the *Scripture*, *Meditation*, and *Self-Examination*——She always charg'd it as a Duty upon herſelf, to *talk* over *every Sermon* they heard together, eſpecially on *Sabbaths*, and to *Inculcate* that upon them, in a particular Manner, in which ſhe thought they were *moſt concern'd*: She ſometimes took an Account of them *together*; but at other Times, when her Health and Strength would allow it, ſhe examin'd them *ſingly*, and *apart*, that ſuch as could remember but *little*, might not be *diſcouraged* by thoſe that could do better: And that ſhe might have a fairer Opportunity of *cloſer Application* to their *particular State*, as ſhe ſaw Occaſion. By this Means, ſhe became a *Servant* to her *Servants*, and took *Pleaſure* in all her *Pains* with them, tho' oftentimes to extream *Faintneſs*. Her *Servants themſelves* will own, what Natural Care ſhe took of them in *Sickneſs*, as well as Health. And her *Diary* will abundantly prove, how Inceſſantly ſhe pray'd for them, and ſuited her Prayers to the particular Exigences of every State. How often do we find her there *Mourning* over the *Unteachableneſs* of *ſome*? And melted into Tears for them, and lodging her *Appeals* with GOD, as to the Sincerity of her Endeavours to have done them

them good; and *rejoycing* over others, that GOD had anſwered her Prayers, and bleſs'd her Inſtructions, and brought them under the Bonds of the Covenant, and planted them in Families, and made them Bleſſings there. I cannot remember any that were ever brought under her Care, but had learn'd ſomething of the *Method* of a Sermon, before they left her; and very many, whoſe Memories were improv'd ſo far, as to bring Home all the particular Heads of two Sermons in a Day, tho' many. Whenever ſhe inclin'd to *part* with a Servant, ſhe always conſulted GOD in it; would then take them into her Cloſet, and very pathetically adviſe them, and teach them a proper Conduct of Life, that they might be acceptable in other Services. And ſuch was the Succeſs of theſe her *Religious Methods*, that I know not of any one Servant ſhe ever had, but was, firſt or laſt, under ſome Awakenings of Conſcience, and Spiritual Convictions, and ſeeming Reſolutions for GOD and Religion, however they wore off afterwards. It is common with ſome of them ſtill, upon every Occaſion, to ſpeak of their *Miſtreſs's* Care of them, and Prayers with them, when the Family was left with her, as in the neceſſary Abſence of others, it often was.

If we conſider her, with reſpect to her other *Relations*, we ſhall find her a conſtant Sharer with them in all their *Joys* and *Sorrows*: A more ſympathizing Spirit is very rarely to be found; ſhe never ceas'd to pray for them, as Parts of herſelf; was often Mourning for their Sins and Afflictions: Rejoycing in the Piety of ſome, and thirſting after the Converſion and Return of others. When at a *Diſtance* from any, ſhe had a peculiar

Talent in Writing to them: And ſuch was the Pertinency, *Pathos*, and Pungency of all her Letters, that every one valued, and was greatly pleas'd with them. When *Preſent* with others, ſhe was always feeling which way their Pulſes beat; inſinuating herſelf into their Affections; inſtilling ſomething proper into their Minds; obſerving, perſwading, warning, and directing, as ſhe thought it neceſſary. She has an honourable Teſtimony in the Conſciences (I believe) of all her Relations, who honour her Memory, and own her a Pattern of great Integrity, Piety, Ingenuity, and Faithfulneſs. Her Animadverting upon her Friends (in the manner ſhe us'd to do it) was ſo far from offending, that it was oftentimes very pleaſing to them; begat in them ſome *aweful* regard to her *Perſon*, and a true *Decorum* in their own *Lives*.

Chap. XI. *Her Veneration for the Miniſtry, and Love to Ordinances.*

Of all *Orders* of Men, ſhe had the greateſt Love for the *Miniſters* of Chriſt: She coveted their Company, in order to improve by it, and was never better pleas'd than when her *Houſe* and her *Table* were fill'd with them: She would diligently enquire of them in all her Difficulties, and as carefully obſerve all their Directions: She honoured the Aged, Learned, and Grave, with a double Honour; was often griev'd for the Infirmities of others, but deſpiſed none for their Weakneſs, if ſhe apprehended they were faithful to GOD and his Intereſt, and had been uſeful in their Places.

She thought it her Duty to *pray* for Miniſters above all Men, inaſmuch as they are concern'd in the Welfare of ſo many Souls. That this was her Practice, appears by her *Diary*, from one End to the other; and particularly, from *one Remark* ſhe makes of a *ſingle Omiſſion*; *I have heard a Sermon*, ſays ſhe, *to Day, but I forgot to pray for the Miniſter, and I ſped accordingly*: Which ſhews, that it had been her Cuſtom to pray for every Miniſter before ſhe heard him.

She look'd upon GOD's Tabernacles as truly Amiable, which ſhe had often ſeen fill'd with his Glory, and where the Bleſſing had been commanded out of *Zion*: She conſtantly attended upon Ordinances, if not prevented by inſuperable Difficulties, and would always be preſent at the Beginning of them: And would often blame the Remiſneſs of many, and ſay, *Surely they felt not the Wants that ſhe did*, or elſe they could not live in ſuch common Neglects. There was no Preaching ſo pleaſant to her, as that which alarm'd her Conſcience, ranſack'd her Heart, and came cloſeſt to her in ſuch Matters where ſhe ſuſpected herſelf moſt.

Chap. XII. *Her Concern for the Common Intereſt of Religion.*

She greatly diſliked a ſelfiſh and narrow Spirit, and had always a very generous and Chriſtian-Concern upon her for the Publick: She had many melancholly Thoughts upon the account of the Impiety and Profaneneſs, the Immorality and Licentiouſneſs of the greateſt Part of the Nation; and of the Indifference, Formalities, and viſible Declenſion and Apoſta-

ces that were found amongſt the reſt. Many *private Days*, either in her *Cloſet*, or in ſome unobſerv'd *Appartment abroad*, ſhe devoted to *Faſting* and *Prayer*, either upon the account of the Diſtreſſes of Foreign Churches, or the Dangers of our Own, and ordinarily concluded each, with ſome Inſtance of GOD's Favour, and further Hope in his Mercy——She would always bleſs GOD, if *Authority* appointed any *Publick Faſts*, and look upon them as Preſages of Good to the Church and Nation: She bore her Part in them with great Fervency and Zeal, after ſhe had very ſolemnly prepared for them the Day foregoing. The *Searches* ſhe made into her Heart and Life upon thoſe Days, were deep, and ſtrict, and impartial; her *Confeſſions* were particular and full; her *Sorrows* pungent and afflictive; her *Reſolutions* for future Conduct, were very ſolemn, but always with a ſpecial *Dependance* upon the Grace of GOD to make them effectual. And the Succeſs of thoſe Faſts is frequently obſerv'd in her *Diary* upon proper Occaſions.

CHAP. XIII. *Her Uſefulneſs to the Bodies and Souls of Others.*

BEſides her common Concern for the Good of all Men, and her ſpecial Regard to her Family and Relations, ſhe would ſhew upon all Occaſions (when her own *Health* would allow it) a very compaſſionate Concern for the *Sick* and *Afflicted*.

Tho' in ſome Caſes it was very *noiſome* as well as *dangerous*, yet ſhe took *Pleaſure in viſiting* the *Sick*, as it gave her an Opportunity of enquiring into the State of their Souls, and impreſſing upon

upon them the *Concerns* of *Religion*, and improving the Alarms of GOD upon their *Conſciences*, for future *Watchfulneſs* and *Reformation*. And however *Matters appear'd* upon ſuch *private Enquiries*, and *Converſation* with any, ſhe would always after that bring them into her *Cloſet*, and ſpread them before the Lord, and pray them over, and obſerve what *Anſwers* ſhe had to ſuch *Prayers*.

How much *Knowledge* and *Skill* ſoever ſhe attain'd in the *Practice* of *Phyſick*, by long *Obſervation*, *Converſation*, and *Experience*, yet ſhe was always very *diſtruſtful* of herſelf in any *Chronical Caſes*, and hardly *perſwaded* to *direct* without better *Advice*, 'till the *Poverty* of *Patients*, and their great *Importunity compell'd* her to it. When GOD gave her *Succeſs*, ſhe always *acknowledg'd* it with great *Thankfulneſs* to him, that he ſhould own ſo weak an *Inſtrument* in the *Preſervation* of *Humane Lives*: And the *Inſtances* of ſuch *Succeſſes*, in moſt *Places* where ſhe had lived, were not eaſily numbered.

CHAP. XIV. *Her Reproving, and taking Reproofs.*

SHE always abhorr'd *Flattering* others, or being *Flattered* herſelf: She thought that as *evil Speaking mov'd* Men to Sin, ſo *evil Silence left* them to Sin.

It was not to be *Uneaſy* to others, or *Officious* in Matters that did not concern her, or becauſe ſhe thought herſelf *more capable* of it, that ſhe *Reproved* any; but becauſe ſhe thought others, for the moſt part, very ſinfully neglected it, and the Honour of GOD, and Credit of Religi-

on, in the mean Time, ſuffered by it: And that ſhe, as well as others, was bound in Conſcience, not to hate her Brother, by ſuffering Sin upon him, but in any wiſe to Reprove him for it: She took it to be an Evidence of true Chriſtian-Love to others; and therefore having begg'd of GOD to guide her Tongue, to move their Hearts, and bridle their Paſſions; ſhe would, in great Compaſſion, in a proper Seaſon, with much Plainneſs and Freedom, tell them of their Faults, and plead with them thereupon. The Younger, and her Inferiors, if the Caſe required it, were told of them with ſome Severity and Smartneſs; but others with much Gentleneſs, Meekneſs, and Modeſty. If at any Time it ſo happened, that ſome *Miniſters* themſelves were treated with this Freedom, ſhe would always preface her Addreſſes to them, with the Apoſtle's Words, *Rebuke not an Elder, but intreat him as a Father, and young Men as Brethren.* And I have known ſome Inſtances of great Succeſs by this modeſt Plainneſs, for which they have thank'd and honoured her ſo long as ſhe lived.

Nor was ſhe more ready to *give*, than ſhe was to *take* Reproof: She ever reckon'd them her trueſt Friends, that took the greateſt Freedom with her in theſe Reſpects. And when in any thing ſhe appear'd to be *blame-worthy*, would ſhe with an ingenuous Concern acknowledge it, and often profeſs that ſhe had not taken Notice of it in herſelf, but would endeavour a greater Circumſpection for the future.

CHAP. XV. *Her ſteady Adherence to Proteſtant Diſſenters.*

SHE had a true Affection, Value, and Honour for *all ſerious Chriſtians*, whatever were their diſtinguiſhing Names and Characters: If ſhe obſerv'd the Reality and Power of Godlineſs, and a calm and peaceable Temper in any, ſhe equally approv'd and lov'd it, whether under a *Cloak* or *Caſſock*.

Yet ſhe *ſtatedly joyn'd* herſelf to *Diſſenters*, and was never aſham'd, or afraid to own or plead for them.

It was not her *Education* that determin'd her in this Practice, but a faithful Regard to Scripture and Conſcience, and uncorrupted Antiquity: She read, and conſider'd, and fully weigh'd the Controverſy; and after her moſt diligent and ſerious Searches for Truth, ſhe concludes at laſt, *I muſt be a Diſſenter in Principle ſtill, for ought I can ſee to the contrary: The Way I am in, ſo far as I am capable of judging, is that which comes neareſt to the Scripture Rule, and by much the freeſt for my Conſcience, and the Way wherein I have found moſt of GOD, and therefore the Way in which I muſt ſtill walk: Far be it from me to Cenſure others, and be it as far from others to Cenſure me; they differ as much from me, as I do from them, and therefore it is but juſt that we ſhould have equal Charity.*

If any worldly Intereſt could have biaſs'd her Judgment in this Matter, ſhe wanted not Temptations, when in a ſingle State, from Perſons of very unblemiſh'd Characters and proſperous Circumſtances, (Sir *P. T.* Sir *F. M.* and B—p *S.*) if ſhe could have been eaſy in the *Communion*,

nion of the *Eſtabliſh'd Church:* But ſhe choſe rather to ſuffer Affliction with *poor Diſſenters*, than to loſe the Liberty and Peace of her own Conſcience, for any Titles of Honour, or worldly Grandeur, which ſhe look'd upon but as Toys and Bubbles, and therefore what ſhould never Charm her out of her Profeſſion.

She ſaw many Clouds on the Diſſenting Intereſt then, and ſhared in the Sufferings that befel it ſince: But was mov'd at Nothing, unleſs it were at the Unſteadineſs of ſome that were dear to her, who forſook (as ſhe thought) their own Mercies, by leaving the Way in which they had their firſt Acquaintance with GOD and themſelves, and their firſt Taſts and Reliſhes of Religion.

She would often take Notice with what Scorn, and Contempt, and Malignity, it was treated by ſome, and how ſhamefully diſcredited by others, that had ſeemingly embraced it: But nevertheleſs, was always fully perſwaded, that GOD would Patronize that Intereſt as his own, revive it out of its Bondage, and make it Honourable at laſt: That all the Prayers, and Tears, and Treaſures, and Bonds, and Sufferings of its Noble Confeſſors, ſhould not be always forgot or unrewarded——She would often repeat the Words of the Prophet (to poor ejected Miniſters) *Tho' your Brethren that hated you have caſt you out, and ſaid, Let the Lord be glorified, yet he ſhall appear to your Joy, and they ſhall be Aſhamed.*

CHAP. XVI. *Her Work on Sabbaths, and at Sacraments.*

SHE always call'd the Sabbath a Delight, and look'd upon it, as the Holy of the Lord, and Honourable: Was very uneaſy if worldly Buſineſs was not diſpatch'd in Time, that the *Sabbath* might be *remembred* before it came: She endeavour'd to awake with GOD, and poſſeſs her Mind at firſt with proper Thoughts to fit her for following Work: She preſently engaged in *ſecret Prayer*, to beſpeak the Divine Preſence and Aſſiſtance thro' the Day; then Read and Sung, as ſhe had Time, before Family-Worſhip: When that was over, ſhe retir'd again to Read, and Sing, and Pray, and had a conſtant Remembrance of the Miniſter, for Aſſiſtance and Succeſs amongſt the Hearers——

As ſhe was early *Up* on *Sabbaths*, ſo ſhe was always early out, and her *whole Family* with her, not ſo much regarding the *Dreſſing* of her own *Dinner*, as the Advantage of her Servants *Souls*. When Publick Ordinances were over, ſhe always withdrew for *Meditation*; then examin'd her Servants, and inculcated upon them what they had heard: Then *pray'd* in her *Cloſet*, before Family-Worſhip; and after that, filled up the Spaces of the Evening with ſpiritual and edifying Diſcourſes.

She was never more pleas'd in any Ordinance, than in *Singing*, having a natural Love to *Muſick*, and a good Underſtanding and Skill in it. But yet a Concord of Voices could not ſatisfy her, without an Accord and Harmony of Heart with what was Sung. And hence was it, that we find

find in her *Diary* this ſmart Remark upon herſelf, *That in ſuch a Place I was ſo charm'd with the Novelty and Sweetneſs of the Tune, that I had ſung ſeveral Lines, before my Heart was concern'd in what I did.*

As to *Sacraments*, ſhe always ſhew'd a moſt religious regard to them, in Obedience to the Precept, and in Senſe of Intereſt; and for *Twenty three* Years together, I never knew her Abſent from *One*, if bodily Illneſs did not prevent her.

Nor durſt ſhe ever *ruſh* upon that ſacred Ordinance, without ſerious and ſolemn Preparation for it: She carefully *examined* and proved her *Graces*, her Faith, Love, Repentance, *&c.* and could not be ſatisfy'd only with *former* Tryals: She ſearch'd, and made diligent Search into her *Heart* and *Life*, to find out her *Sins*, in order to confeſs and bewail them before GOD in ſecret. For this purpoſe, ſhe read over the *Commandments*, and ſome *Expoſitor* upon them, that ſhe might better know the *Duties required*, and the *Sins forbidden* in each, and the ſeveral Aggravations of them: She then read over her *Diary*, and more eſpecially reflected upon the Sins ſhe had been guilty of *ſince* the *laſt Sacrament*, that ſhe might watch, and pray, and guard againſt them for the future.

When ſhe had prepar'd herſelf thus, and endeavour'd to excite her Graces for proper Exerciſes, ſhe durſt *never Truſt to her own Preparations*, but only on the Strength, and Merits, and Mediation of Jeſus Chriſt, for Acceptance and Succeſs. In his Strength ſhe was ſtrong, and went forth with longing Expectations of much Grace and Conſolation in that Banquet of Love, and ſeldom fail'd of what ſhe had pray'd and hoped for. She

She then *attended* the Ordinance, in an humble Senſe of her own Vileneſs, with an awful Regard to the Majeſty of GOD, and great Fear and Care, leſt any worldly Trifle ſhould carry off her Heart from its proper Work: Her *Faith* fix'd upon Chriſt, as the proper Object of it, to receive, and apply, and appropriate him, and to live upon his Fulneſs: Her *Love* was engaged with great Intention and Ardour, upon GOD the Father and the Son, for the Diſcovery of ſuch infinite Grace and Love in the Redemption of Man, and the Bleſſings of an everlaſting Covenant, that ſhe often, in her *Diary*, appeals to GOD concerning the Sincerity of her Love to him; *Lord! if I love not Thee, I love Nothing; I love not my Friends, I love not my ſelf, I love not any Thing in Heaven or on Earth, if I love not Thee*——Her Heart was *melted for Sin*, when ſhe look'd upon him, whom ſhe had Crucified; and upon all the Scenes of his Sorrows, from GOD, and Men, and Devils: Nor did any thing invigorate her Prayers, and Reſolutions, and Covenants, againſt it more, than the *Love of GOD* to her, and *her Love* to him.

When *Sacraments were over*, ſhe would not ſuffer herſelf to be diverted, but conſtantly *withdrew to her Cloſet*, to bleſs GOD on her Knees, for what ſhe had *done*, and for what ſhe had *receiv'd*; to beg *pardon* for her *Failings*, the *continuance* of preſent *Impreſſions*, and *Grace* to be *faithful* for Time to come.

CHAP. XVII. *Her Private Devotions.*

SHE was a *Praying-Perſon* indeed, and one that *gave* herſelf *to Prayer*, and in the Scripture-ſenſe *Pray'd always*: She would often ſay, *She would not be hired out of her Cloſet for a thouſand Worlds*: She never enjoy'd ſuch *Hours* of *Pleaſure*, and ſuch *free* and *intimate Communion* with GOD, as ſhe had there; and wonder'd how any could live *Prayerleſs*, and deprive themſelves of one of the greateſt Privileges allow'd to Men.

Her *Gift in Prayer* was very extraordinary, as many have obſerv'd, when the Care of the Family was left upon her: And, as I myſelf have obſerv'd, when, upon ſome very peculiar Occaſions, we have pray'd together in ſecret, I could not but wonder at the Freedom and Aptneſs of her Expreſſion, at the Warmth and Vigour of her Affections, at her humble Confidence in GOD, and ſtrong Expectations from him whom ſhe pour'd out her Soul to him in that Duty: With what a Satisfaction and Chearfulneſs ſhe would leave all her Complaints, and all the Difficulties, Grievances, and Diſtreſſes of others with GOD, thus *caſting her Burdens upon him, and finding Reſt to her Soul in him.*

She never determin'd any *doubtful Caſes*, with reſpect to herſelf, her Friends, or her Family, 'till ſhe had firſt ask'd Counſel of GOD; and then whatever ſhe *reſolv'd in her Cloſet*, upon that Direction was always *unalterably fix'd.*

Many gracious *Returns* of *Prayer*, ſhe often obſerves in her *Diary*; ſometimes GOD anſwer'd her *whilſt* ſhe was *upon her Knees* a Praying, either in the Recovery of the Sick, whoſe Lives were deſpair'd of by others; or in Eaſe to the Pained,

Pained, when in their *Paroxiſms*, and acuteſt *Agonies*; or in Comfort to the Dejected, when under the blackeſt Apprehenſions, and moſt diſmal Confuſions; or in Relief to the Poor, when in the greateſt Plunges; or in extinguiſhing the Violence of Flames, when the Towns where ſhe lived, have been in the greateſt Danger of being conſumed: In the laſt Caſe (of Fire) ſhe always retir'd, upon the firſt Notice of it, being capable of giving no *other Aſſiſtance*, as ſhe uſed to ſay, but by Prayer—— At other Times, ſhe obſerves how long ſhe *waited* for GOD's Anſwers: *At ſuch a Time I prayed, and at ſuch a Time GOD graciouſly heard my Prayer*; and concludes, *Surely this was Mercy worth praying and waiting for:* She would often Remark the *Seaſonableneſs* of GOD's Mercies, and how much better they were, in GOD's Time of giving, than they would have been at the firſt Time of her asking: And ſometimes ſhe would very thankfully own the *Wiſdom* and *Goodneſs* of GOD, in *denying* her *Prayers*, when ſhe found ſhe had ask'd for what had not been Honourable for GOD to give, and would have been hurtful to her, or others, to receive.

It cannot be ſaid, upon how many Occaſions ſhe thus addreſs'd herſelf to GOD, or how often ſhe open'd the Treaſuries of Grace, by this Key of Prayer. It is moſt certain, this was her daily Refuge, and her daily Relief, in every Diſtreſs: If ſhe did not always gain what ſhe ask'd in Temporals, ſhe owns ſhe had an Equivalent, or better; and *GOD* fully ſatisfy'd her of the Reaſonableneſs of ſuch Denials. And as to her Tryals and Temptations, ſhe acknowledges it with great Gratitude to GOD, ſhe had either preſent Deliverance, or Grace ſufficient (for the moſt part) to reſiſt, and Power at laſt to overcome.

CHAP. XVIII. *Of Her MOTTO.*

HER *Hebrew Motto*, in her *Closet*, for many Years, was, אַתָּה אֵל רֳאִי i. e. *Thou LORD seest me*—— Plainly intimating her awful Adoration of GOD's Omniscience, and that her Eye of Faith should be always upon him; and she would ever act under the Influence of that Perswasion, that GOD was present, whether in Reading, Praying, Meditating, Examining, or Recording the solemn Transactions that pass'd betwixt Him and her Soul in *that Closet*.

She had *this* always *before her*, that as oft as she *entered* in, and as long as she *continued* there, and in every *Duty* she *perform'd*, it might be a *Memorial*, that every *Sin*, and *Folly*, and *Instance* of her *Departure* from GOD, was perfectly known to him: And every *penitent Confession*, *Tear*, and *Groan*, was in the Sight, and under the Hearing of an *Omnipresent GOD:* And every *Prayer*, and *Purpose*, and *Vow*, and *solemn Obligation* made, and renew'd, and ratified there, was sacred and awful, as under the Eye and Notice of an *All-seeing* and *Heart-searching GOD*. And this she often found had greatly restrain'd her from Sin, and excited her to Duty, and dispos'd her for comfortable Communion with GOD, and kept her Heart from *Trifling* in her Closet.

CHAP. XIX. *Her Preparations for Death, clear Evidences and ſtrong Conſolations.*

IT was the great Work of her Life to get ready for Death: She began it early, and went on with it daily, and with great Succeſs: She often reflected upon the ſeveral Ages of her Life, and very penitently bewail'd the Sins of her Childhood and Youth, as well as of her riper Years, to the laſt; and could never be ſatisfy'd 'till GOD ſpoke Peace and Pardon to her Soul, in the Blood of Chriſt.

It was in her Youth (I think about the 20th Year of her Age) that GOD gave her the ſure Pledges of his Love, and clear Evidences for Eternal Life: And for *Fifty-ſix* Years after, to the Day of her Death, ſhe liv'd in comfortable Communion with GOD, and joyful Expectation of the promiſed Inheritance: She carefully laid her Foundation at firſt, in GOD's Covenant with Chriſt, and with Sinners in him, and her own hearty Conſent to that Covenant; and then built upon GOD's Promiſes, Chriſt's Righteouſneſs, Merits, and Mediation: And would often ſay, *Tho' it ſhould ſometimes Rain in at the Roof, ſhe muſt not therefore pluck up the Foundation*; or ſuſpect her Safety from every Shock or Flaw, or Failure in the Courſe of her Life and Actions.

She did not only *Believe*, but *Knew* in whom ſhe believed, and to whom ſhe had committed herſelf, and her *Eternal All*, and with the greateſt Satisfaction and Aſſurance left them there.

She was always complaining of a *corrupt Nature*, and many times of an *evil Frame* of Heart, and Departures from GOD in Times of Duty,

but ſtill ſhe anchored her Soul on Chriſt, and kept hold on GOD's Covenant, and her Hope was ſteadfaſt even to the End.

She was often taken into GOD's Banquetting-Houſe, where ſhe had the Diſplays of his Banner of Love. What ſpecial Remarks has ſhe in her *Diary* upon *ſome Days!* And upon *ſome Hours*, as giving her greater Pleaſure than all the reſt ——*O joyful Morning, never to be forgot!*—— *Bleſs'd Day of GOD, a Day of Heaven to my Soul!* ——*This Day in GOD's Court, was better than a Thouſand!*—— *O how the Face of the dear Redeemer ſhone on his unworthy Duſt in that Ordinance!*—— *O the Fulneſs of Joy, and raviſhing Conſolation of the Spirit of GOD this Morning in my Cloſet!*—— *Was ever ſuch Grace as this? What ſhall I render to the Lord?*

She liv'd long at the *Gate of Heaven*, and knew where ſhe was; and therefore no wonder ſhe ſo earneſtly deſired to enter in: How often would ſhe ſay, *The bleſſed Hour will come!*—— *How fain would I enter into the Heavenly Courts?*—— *When ſhall I ſee GOD?*—— *O how I long to get out of the Tents of* Kedar, *and to be at Reſt!*—— *Come Lord JESUS! come quickly!*—— *I love my Relations on Earth, yea, I love them dearly; but I cannot but love my GOD and Saviour, and love them better: Oh! for that Life of Purity! and Love! and Joy! where every thing will be as I would have it.*

CHAP. XX. *Her laſt Sickneſs and Death.*

FOR ſome of the laſt Years of her Life, ſhe found herſelf in a declining State, and was always waiting for her Diſmiſſion: The Clearneſs of her Thought, Vigour of Mind, and Strength

Strength of Memory, held to the laſt; but as ſhe was often loaded with bodily Infirmities, and had many wearisome Nights and Days appointed her, which ſtill made her the more deſirous of her Eternal Reſt.

While we were both afflicted together, the one with *Nephritick*, the other with *Hyſterick* Pains, it was adviſed by Phyſicians, that the one ſhould make uſe of *Briſtol Waters*, the other of *Bath*, which were thought the propereſt Remedies in both dangerous Caſes. In purſuance of theſe Advices, in *Autumn*, 1719. we ſet out for *Bath*, and ſpent the Seaſon with good Succeſs: At which juncture of Time, juſt as we were leaving *Bath*, I was much ſurpriz'd with very unexpected Overtures from a Congregation in *Briſtol*, to ſucceed in the *Paſtoral* Charge, upon the Death of their late Miniſter. How improbable ſoever my Compliance with this Call ſeem'd to me at firſt, by reaſon of ſome peculiar Circumſtances that perplex'd it, yet I durſt not diſmiſs it without ſome Thought: And the Call being ſtill urg'd, and the State of my Health growing worſe, and threatning me in a little Time with a total Diſability for further Service in my former Station, I reſolv'd to refer myſelf entirely to the Conduct of Providence, and the Choice that GOD ſhould make for me. And by much Prayer, and careful Obſervation thereupon, we both apprehended it our Duty, to make a Tryal of the Waters there for ſix Months, and then to be at our Liberty to return, if we thought fit. Upon this Conceſſion we ſet forward for *Briſtol*, on the Fourth of *April* following, and arriv'd there the Eighth.

And to the Third of *May* we both of us enjoy'd a very comfortable Meaſure of Health, and were purpoſing in a few Days for *Bath*, though ſhe often oppoſed it, alledging, that ſhe found no need of it, having never been better for Seven Years paſt, than ſhe had been ſince ſhe came to *Briſtol*.

But the Providence of GOD ſoon alter'd the Scene, and hung our Harps upon the Willows. On the ſame Third Day of *May*, as we had juſt entered into a *Friend's* Houſe, where we were to *Dine*, ſhe was immediately ſtruck with an exquiſite *Pain* in one Ear, which preſently caus'd ſuch a *Deafneſs*, as to render her Unſociable; upon which, ſhe deſired to withdraw, and went Home. Her *Deafneſs* continuing, a *Pleuretick-Fever* ſoon follow'd, and after that a *Lethargy*, which depriv'd us, in part, of what Heavenly Converſation we promis'd ourſelves from her upon her *Death-Bed*.

In former Illneſſes, when ſhe herſelf, and every one elſe thought her under the *Sentence* of *Death*, ſhe was always ſo far above the Fear of it, (though naturally of a very timorous Spirit) that ſhe triumph'd over it, and ſang, *O Death! where is thy Sting? O Grave! where is thy Victory? Thanks be to GOD, who giveth me the Victory, thro' our Lord Jeſus Chriſt——I am fighting*, ſaith ſhe, *under the great Captain of my Salvation, and can bid Defiance to all the Powers of Hell, and boldly encounter Satan in his own Kingdom—— I am now in the dark Valley, but I ſee Light at the End of it, and the Gate of Heaven ſtands open; O let me go into endleſs Love, and live that ſinleſs Life: When Lord! ſhall I come to thee? Almoſt gone, and yet I*

cannot

cannot go—— O, my dear Friends! why ſo Cruel! What ſhould I live any longer for? My Work is done, and why would you not have me go to Reſt? Give me up, I entreat you, to GOD, and do it chearfully? My conſtant Prayer has been, to be always waiting and hoping, and this is my preſent Frame—— It is an abundant Anſwer to all your Prayers for me, that I have Peace, and Hope, and Comfort, without any doubt, or fear, or any ſuſpitious Thought of my Salvation—— I am ſure I have not flattered myſelf in the Tryal of my State, nor been ſuperficial in it, and am fully perſwaded that GOD will not deceive me—— I am my Beloved's, and my Beloved is mine. It is but one Puſh, and better now if GOD ſees fit, or elſe I ſhall have all this to do again—— Father! into thy Hands let me commend my Spirit—— With what Pleaſure would ſhe feel her faultering Pulſe, and ſay, When wilt thou beat thy laſt? It is not Death yet, but bleſſed be GOD 'tis pretty near it—— I hope I ſhall not return to Labour, and Sorrow, and Sin again—— O that I had the Wings of a Dove, then would I fly and be at Reſt—— She would often add, *We have need of Patience, that after we have done the Will of GOD, we might inherit the Promiſes.*

In *her laſt Illneſs* ſhe had the ſame *ſtedfaſt Faith* and *ſtrong Conſolations* as before, but a more difficult Paſſage than was expected: We thought, by her *Lamentable Groans* for ſome Days together, that her Pains had been very exquiſite; but when it was ask'd her, ſhe ordinarily anſwer'd, *I feel but little Pain, only am Reſtleſs.* Her cold and exceſſive *Sweats* continued for many Hours together, and were not more *profuſe* in themſelves, than *affecting* to others.

Tho' the *Nature* of her *Diſtemper* forbad her to ſpeak much, yet what ſhe ſpoke was always *Rational* and *Spiritual:* Her Mind was not only calm and ſedate, but very placid and chearful, as oft as ſhe awaked——*O my* GOD, ſays ſhe, *I wait for thy Salvation*—— *This Day I hope to be with Chriſt in Paradiſe*—— *The Promiſes of* GOD *are all yea and Amen in Chriſt Jeſus; and here my Faith lays hold, and here it keeps its Hold.*

On the Eleventh of *May* ſhe pray'd us, with much Entreaty, to detain her no longer by our Prayers, but reſign up her Soul to GOD, which we did with as much Earneſtneſs as ever we had ask'd her Life before: Such are GOD's Ways to wean us from our deareſt Enjoyments in this World.

About Ten a Clock that Night, the poor *Priſoner* was releas'd from all her Bonds, and obtain'd a glorious Freedom: Her Heaven-born Soul (with its mighty Guard) took Wing for the Realms of Light; has heard its *Euge*, and receiv'd its Crown, and is for ever ſafely lodg'd in the Boſom of its dear Redeemer.

She died without any Regret, unleſs it was that ſhe had liv'd ſo long; and has left a *Name* behind her (more precious than that of Sons and Daughters) to the Honour of her Sex, Relation, and Profeſſion.

She had often made it her *Prayer* to GOD, *That ſhe might come Honourably off in her laſt Encounter*; that neither *Religion* might be *diſcredited*, or her *Friends diſcouraged* by any thing that ſhould then be obſerv'd in her. And as GOD had abundantly anſwered ſo many of her Prayers before, ſo he very graciouſly anſwered her

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in this; for ſuch were the free and lively Exerciſes of her *Faith* and *Love*, that they wholly triumph'd over all her *Fears*, and carried her with *full Sail* to Glory: And to the great Comfort of her ſurviving *Friends*, ſhe left this World at laſt *without either Sigh or Groan, and with the pleaſanteſt Smile that was ever obſerv'd in her Countenance before.*

HER

DIARY

Abbreviated and Reduced

UNDER SOME

Proper HEADS.

CHAP. I.

Her Self-Examinations.

1690. *Sept.* 27.] WHEN I was *Nine* or *Ten* Years old, I first began the *Work of Self-Examination*, and begg'd the All-searching GOD to try and discover me to myself: And, I think, I may date my *Conversion* about that Time.

I have

I have kept an Account of the Tryals of myſelf ſince 1670. And tho' my undutiful, ungrateful Returns have fill'd each Examination with juſt and bitter Complaints, yet upon *Twenty* Years review, to the Glory of free Grace, I take it the Caſe has ſtood thus with me.

My *Judgment* has eſteem'd GOD, even his Holineſs, the moſt deſirable Good, and I would be a Partaker of his Holineſs, whatever it coſt me; and have generally been willing of, and thankful for the ſmarteſt Diſcipline, in hope of that deſir'd Effect, and ſtill would be more holy, tho' by Sickneſs, Pain, or any other Affliction; having always eſteem'd Sin the greateſt Evil, and now for many Years my bittereſt Affliction, tho' in ſome Hurries, have not felt the moſt ſenſible Mournings for it.

As I have choſen GOD for my Portion, ſo I ſtand by my Choice, and rejoyce in it above all the World; and thro' his Grace aſſiſting, reſolve never to forſake him, tho' I die for it (which I ſhall never do, without extraordinary Aſſiſtance, having no Natural Courage). I have choſen the Way of GOD's Precepts, as the Means to this End, and have deliberately, entirely, rejoycingly, given myſelf to Jeſus Chriſt, the Way, the Truth, and the Life, and prefer his Love to all the World: And by many ſweet (tho' too ſhort Experiences) have found it lifting my Heart up above all earthly Enjoyments, and ſometimes making it joyful under Smart, Pain, and Trouble; which has hinted the Power of his prevailing Love, and made me hope it will caſt out Fear, if he calls me to Martyrdom.

My *Hope* is in GOD, thro' Chriſt; and all I have I would part with, rather than his Love, and my hoped Intereſt therein. My

My *Deſires* are after him above Gold, Health, Friends, Honour, *&c.* I long for fuller Communion with Father, Son, and Holy Spirit here, and the uninterrupted Communion of Heaven.

GOD knows, I *fear* nothing ſo much as Sinning, and loſing his Favour.

My Love, ſaith with *Auſtin*, *let me ſee thee, O Light of my Eyes! Joy of my Spirit! Gladneſs of my Heart! Life of my Soul! great Delight! ſweet Comfort! my GOD! the whole Glory of my Soul! Deſire of my Heart! let me embrace thee, heavenly Bridegroom! let me poſſeſs thee!*

My *Sorrow* and *Anger* are uſually moſt intenſe againſt Sin, tho' too violent Torrents often ſpent on Sufferings.

My *Hands*, *Feet*, *Head*, aud *Heart*, follow not as I would; my *Life* is ſtained and blotted with daily Sins, yet GOD knows I loath them; with daily Defects in Duties, yet have I a reſpect to all GOD's Commandments: O wretched Creature! Sin ſtill dwells in me: I cannot do the things I would; but I would, upon any Terms, be rid of Sin: I ſin daily, but I ſorrow for, and hate it daily, and fly to the Fountain opened, which alone can cleanſe me.

I forſake and renounce the *Devil's Dominion*; and as I have receiv'd the Lord Jeſus Chriſt, ſo I watch, and pray, and ſtrive to walk after his Will, and holy Example.

The *World* gets near and about me, and I am too ready to follow and ſerve its Pleaſures, and Conveniences; but it is more ſolid Joy to my Soul to ſay, *That Chriſt is mine*; than to be able to ſay; *This Kingdom, this World, yea, all that I ever lov'd, were ſtill mine.*

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My *own Righteouſneſs I abhor*; the beſt, moſt perfect, moſt ſincere Service I ever did, or hope to do, gives me no Hope of Acceptance, but in and thro' Chriſt.

O Lord, Jehovah, Father, Son, and Holy Spirit, thou art my Portion; whatever this Fleſh would have, Lord! let me be thine at any Rate; truly I am, and would, and will be thy Servant, by Choice and Conſent, whatever thou giveſt me, or whatever thou denieſt me: Oh! how bountifully has GOD dealt with me, while he has lov'd me from Death to Life.

Lord Jeſus! tho art my Way unto the Father! my only Mediator! I have accepted thee to teach and rule, as well as to ſave my guilty Soul; I cry as loud for Purging, as for pacifying Grace; I am willing to be kept from mine Iniquity; I except no Darling from thine Iron Mace; I ask no Mercy, nor would I ſhew it any.

I approve and ſubſcribe to all thy Precepts, as Holy, Juſt, and Good, as beſt for me, at all Times, and in all Conditions: Let my Heart be ſearched, and I will love the Word that doth it ——I account thy Law my Liberty———Thou haſt drawn, and I have run——Thou haſt made it my Love, Delight, and Study, and it is the ſincere Bent of my Life to keep thy Word: Oh! that I might keep it to the End!

1692. *Auguſt* 29.] Examining my Heart by Mr. *Allein*'s Rules, I find many ſad Defects in Duties; much Diſtance from GOD, my Joy and Portion, and an Inclination to a vain, vexing, and polluting World; yet I cleave to Chriſt, my Righteouſneſs, and my Soul rejoyces in GOD my Saviour.

Sept. 3.] Setting close to the Duty of Examination, my Heart was deeply affected with its wandering from GOD, amazed and sad at the Inconstancy of my Love to GOD, which I take to be the Cause of my wandering Thoughts; I still mourn over it, adoring the Patience of GOD, and his infinite Mercy, in Christ, to such unstable and vile Dust; I abhor the Fountain and filthy Streams of my polluted Nature; I fly to the Blood of sprinkling: Lord! shall I never be cleansed? How long shall vain Thoughts lodge within me? I will still wait at the Pool, where thou hast, and wilt wash me in thine own Blood; and if I cannot find less Sin, I will bless thee if I find more Grace, and wait, 'till by Death, thou presentest me spotless, who hast loved me, and already wash'd me in part.

1693. *March* 3.] Comparing my Heart with GOD's Word, I have still good Hope, thro' Grace that Sin hath not Dominion there: Sad Strength and Prevalency——I confess, bemoan, abhor, and beg Cure of by any Method; yea, so vigorous are all the Lusts of my depraved Soul, I know not which to call (long together) my Master-Sin; what I most suspect, I most hate, watch, resist, beg Divine Aids against, and rely on the Lord Redeemer for Strength to subdue: I acknowledge his Mercy, Power, Faithfulness, Patience, to me unworthy Wretch, from my Birth to this Day; first sweetly overcoming my Will, by his invincible Power, and since bearing all my ungrateful Backslidings; preventing, aiding, comforting, conducting, chastening, recovering, and feeding me in all Places, Relations, and Conditions.

1695. *July* 23.] I examined my Heart, and found much Droſs mix'd with its pureſt Gold; and the holy Spirit of Grace and Supplication helped me to confeſs and beg Pardon with ſome ſuitable Affection, and indited many Petitions for my ſelf, Family, and Friends; all which I have left with my merciful Interceſſor, in Faith and Hope of a gracious Anſwer.

Ibid. 27.] I examined and found much Folly and Unevenneſs in my Converſation, my Wanderings from GOD, great Unſteadineſs in my Covenant; yet thro' free Grace, no allowed ill Behaviour towards my deareſt Lord Redeemer: I abhor all the Ingratitude, Dullneſs, and Frowardneſs of my Spirit, to my wiſe and gracious Father; I humbly begg'd Pardon and Peace in the Blood of Chriſt, and believe the Attonement.

1696. *Jan.* 1.] Reflecting on part of this Year's *Diary*, there appears the greateſt Divine Goodneſs and Bounty to the moſt unworthy and ſinful Wretch: A multitude of gracious Anſwers to my poor Prayers, and great Appearances of GOD in Publick Ordinances; yet many afflictive Strokes, but follow'd with Support and Uſefulneſs: So that my very Soul confeſſes, in very Faithfulneſs, I have been and am afflicted ——And now on the whole Year, I acknowledge GOD has been faithful to his Covenant in all things, and I heartily renew my Covenant-Obligation to him, and beg Strength to walk more ſtedfaſtly.

Ibid. 4.] Examining my Heart and Ways, I have good Evidences, thro' free Grace, that GOD is my Covenant-GOD in Chriſt, and has made good his

his Covenant-Promiſes to me, in convincing, converting, comforting, guiding, ſtrengthening, and rejoycing my Soul in his Ways; and in healing Infirmities and Pains; conducting me, ſupplying my Wants, ſupporting and keeping my Mind quiet under Troubles; ſanctifying Corrections to wean me from this World, giving Victory over Corruption; removing a Thorn in the Fleſh, for which I beſought him often, in Tears and ſore Affliction; and ſo ſeaſonable, as to evidence my ſincere Hatred of Sin, before the Smart of his Rod taught me Wiſdom, for which my Soul adores him.

Auguſt 4.] Oh! how much better than Life, or any thing in Life, is the Loving-Kindneſs of my *GOD?* So ſweetly, ſo evidently, ſo abundantly manifeſted to my Soul, this Morning! Lord! how free, how full, how humble, and ingenuous my Confeſſions, when thy holy Spirit indites and aſſiſts poor hardened Duſt? What a View of Sin can thy Remembrance give forgetful Rocks? What melting Shame and Sorrow? What Tears of Love? What Delight? What Panting after more Grace? What calm and joyful Acquieſcence in reluctèd Diſcipline? What chearful unreſerved Reſignation? Lord! how long have I ſtruggled in vain for what thou haſt of free Bounty given in one Hour? Lord! keep it for ever on my Heart.

1697. *March* 20.] I fell upon the Search of my Heart before the Sacrament, with reſpect to the *Nature* and Effects of true *Faith*; and find, that I am glad of the Diſcovery, even of ſuch *Truths* as moſt directly ſtrike at my ſtrongeſt Heart-Sins, and violenteſt Appetites: I am glad of the *Threats* that powerfully work on me to reform me, as

of

of the *Promiſes* that refreſh me: I believe them all in *Theſi* and *Hypotheſi*, and wiſh their Energy in cleanſing, as well as comforting, ſo far as I can diſcern.

I embrace the *Promiſes* with Delight, and find, thro' free Grace, a ſpiritual Taſte and Reliſh in the Food of Life; ſuch, as ſometimes, quite weans me from the Love of the World, gives me great Peace of Conſcience, Joy in the Holy Ghoſt, and Love to Chriſt's Appearing—— I find good Hope, through Grace, that I live by the Faith of the Son of GOD, who gave himſelf for unworthy me; for I do delight in his Word, above my appointed Food: It has been, in ſome Meaſure, of an Aſſimilating Nature; I hope I have attain'd to ſome, and pray and labour for more Growth in Univerſal uniform Obedience to all GOD's Commands—— I depend on the perfect Righteouſneſs of Chriſt, and muſt own from the Beams of that Sun of Righteouſneſs, a gracious Illumination and powerful Inclination upon my Soul unto all Good——A tender Sympathy, for the moſt part, with the Church of GOD, even when my particular State inclines me to a contrary Temper—— A free Uſe of ſpiritual Senſes, ſeeing the Light of GOD more perfectly and frequently than uſual; hearing his Word with Delight, taſting his Mercies with Comfort; I feel and mourn under the Wounds and Preſſures of Sin; I love Divine Truths, not ſo much becauſe proportionable to my Deſires, but becauſe, conformable to GOD, I reſolve in all Eſtates to rely on GOD's Mercy and Providence; I wholly renounce all Truſt in myſelf, or any Concurrence of my own Naturally in any Good; I build not my Hopes or Fears on Man,

Man, or make them or myſelf the Rule or End of my Deſires; I indulge no known Sin; I have no known Guile; I allow not the leaſt Sin, or appearance of Evil; I hate the firſt Riſings of it, and bitterly regret the leaſt, the firſt, the moſt unavoidable Thought that Rebels againſt the Law.

March 28.] Glorious Morning of this Day of the Son of Man: Lord! what is all this World to me? Thy darkeſt Paths appear light and pleaſant to my Soul: Thy Will be done with all my Heart: All thy Ways are, and have been holy, juſt, good, and true: In very Faithfulneſs thou haſt afflicted; in tendereſt Bowels pity'd, ſpar'd, and born with thy peeviſh ungrateful Child; and yet ſay'ſt, *Thou art mine, and I am thine*; and haſt fill'd my Soul with Joy, Adoration, Love, Praiſe, Reſignation, Acquieſcence, Dependance, Hope, Truſt, above what I can remember I ever enjoy'd: O that preſent Experience may ſtrengthen my Faith in future Combats. *Amen.*

1698. *June* 22.] A chearful Morning, my Heart appealing to GOD, that Chriſt is my Choice, Religion my Buſineſs, the Holy Scripture my Rule, Heaven my Deſign, the Saints my beloved Companions, the Ordinances my Delight, when I meet GOD in them, my Sorrow when I miſs, *&c.*

1701. *Jan.* 1.] In a ſerious Review on the Year paſt, I find ſtill more abundant *Mercies* to me, a poor, vile, ungrateful, unprofitable Creature, than I could ever have hop'd for, notwithſtanding the *peeviſh* ill Temper of my Heart in the Beginning of it. How ſoon did the Lord pity, and pardon, and renew the Evidences of his

his Love to my Soul, and drew out my own and others Hearts to pray for d. Mr. *B*'s Health, and heard, and anſwer'd ſenſibly and ſpeedily, and hath continued his Health, in great Meaſure, ever ſince, *&c.*

Nov. 15.] Having begg'd the Aſſiſtance of the holy Spirit, and examin'd my Heart as to *Divine Teachings*, I find GOD has powerfully, plainly, ſenſibly, affected my Heart; influenced the Means, my Mind, and Will thereby, in ſome good Meaſure ſanctified my Heart, renew'd his Image, mortified Sin by hearty Conflict and Sorrow, rather than by Victory and Triumph: That Sin lives not an eaſy Life in my Soul, but is uſually check'd in its Birth by the Holy Spirit, or follow'd with Shame and Sorrow, when not early ſtifled; and I am reſtleſs 'till Pardon and Peace be evidenced——The Spirit of GOD, I hope, is dwelling in my Heart, by ſome tender Sympathy with Chriſt's Intereſt and Members; by Aſſiſtance to, in, and after Prayer; by ſome, though too little Heavenly-mindedneſs, and by practical Obedience agreeable to the Word.

1702. *Jan.* 3.] Having earneſtly begg'd of GOD to ſearch and try me; and if there were any Deceit in my Heart, I could not diſcover, that he would ſhew it to me: I conſulted the Scripture, and aw'd my Heart with the Thoughts of the great Judgment before which I am ſhortly to appear; and then examined myſelf ſeriouſly, faithfully, and impartially: And if I can know myſelf, the chief Deſign of my Life, for more than *Thirty* Years paſt, has been to approve myſelf unto GOD: I have ſearch'd with Fears of Miſtakes, and am willing to know the worſt of myſelf, and thankful for the moſt ſearching Sermons

and Books: I hate what Sins I find, and would be rid of them: My Heart begs Sanctification as frequently and earneſtly, and is as deſirous of it as of any Bleſſing of GOD's Covenant; and has mourned more under the Delays of Anſwers of Prayer for this, than for any other Mercy I have ſought. The inward, ſecret, and firſt Riſings of Sin in my Heart, have been the moſt bitter Affliction of my Life: Nothing have I deprecated more than being plung'd into my own Filth; and been thankful for nothing more, than Prevention or Recovery. Tho' I have mourned for the Sins of others, yet my greateſt Hatred and Mourning has been for my own Sins, which Hatred has been follow'd with true Endeavours to mortify them; yet I am doubtful whether my Heart be ſo ſenſibly touch'd for GOD's Diſhonour in Company, as my own: In my Obedience, I find an Uniformity, as to the Object: I have a reſpect to all GOD's Commands; and as to the Subject, my whole Soul and Body, ſo far as renew'd, moves the ſame Way: I truſt on Covenant-Aids, and reſolve to cleave to GOD in all Tryals: My Heart has been ſway'd by GOD's Command, beyond and without any other Argument: The little I can do, has been hearty, as to the Lord: When GOD enlarges my Heart, or uſes me for any Service, my Soul hath been humbled——— I can do no more, no better, yet thankful for any thing, and freely own all has been of his free Grace: That the Bent of my Heart is for GOD, I conclude from my inward Deſire join'd with Love: This Inclination has been habitual, no ſudden Pang: I have daily purpoſed and endeavour'd a Conſcience void of Offence

Offence towards GOD, and Man; ſtill aiming at more Degrees of Grace, to walk more circumſpectly: Yet much Weakneſs and Wanderings in Duties to GOD, Inclinations to Partiality towards Men: Not ſo ſenſibly touch'd with Sorrow as I ought, when in Company I hear the Name of GOD taken in vain, nor have I oft dared to reprove it, which makes me avoid Company, to the Cenſure of Moroſneſs: Yet I do hate the Sin, even where I do love the Company: I humbly hope my Hatred of Sin is of the whole Kind, in its firſt Motions, leaſt Degrees; as Sin againſt GOD, more than for its Trouble and Danger: I delight to be nothing in my own Eyes, and love to be laid low before GOD: I have and do love GOD, when ſmitten in my neareſt Comforts, or Luſts, and have bleſs'd GOD for every Twig of his Rods: *I* love the Perſon of Chriſt, as his Benefits, and all that bear his Image, tho' in nothing elſe lovely: I love his Service, even when *I* fail of Comfort in it, and prefer his Image on my Soul to all his Benefits—[*Jan.* 4.] *I* dare not purſue my Examination farther; my Head fail'd, my Body fainted, and *I* could pray but ſhortly with the Servants; my wandering Heart, weak Head, and feeble Body, renders me very unable to purſue my Duty: Lord! ſtrengthen, unite, and aſſiſt to better, or accept feeble Attempts.

Feb. 7.] Upon the beſt Search *I* can make, if *I* were now at the awful Bar of GOD's Tribunal, *I* muſt ſay, ſo far as *I* can judge of my Heart, it does hate all Sin as Sin: It is and loves to be humbled before *GOD*; it loves *GOD* for every Rebuke of its Luſts; it loves the Perſon of Chriſt in all his Offices, and every Soul that

bears his Image, tho' in nothing elſe lovely; it would approve itſelf to *GOD*, when no Eye ſees it; it chuſes the Image of Chriſt more than all Comforts.

March 24.] The good Spirit of *GOD* witneſſed with my Spirit, to the Marks of true *Repentance*; in hating Sin as Sin, forſaking Sin, and flying to Chriſt for Cleanſing: Sorrow for Sin has been expreſs'd by Tears, when Senſe of pardoning Mercy hath frequently melted my Heart: It hath been more general, voluntary, and laſting, than for any Affliction; *I* therefore conclude GOD has pardoned my Sin for the Glory of his Sovereign Will, Mercy, Riches of Grace, Goodneſs, Truth, and Power, and has choſen, redeemed, and will receive me to Glory hereafter.

1703. *Jan.* 1.] In reviewing paſt Examinations, *I* have good Hope that my State is ſafe; but comparing myſelf with Years paſt, and the Means and Mercies ſince enjoy'd, *I* ſuſpect my growth in Grace.

1704. *Dec.* 31.] A moſt unworthy, froward, weak, and unprofitable Servant, yet not caſt out of GOD's Family, and Care, but receiv'd freſh Inſtances of his Truth and Faithfulneſs to his Covenant-Promiſes; aiding and ſtrength'ning my Soul in what *I* depended on him for, pardoning my peeviſh Spirit, encouraging my Hopes of Life more abundantly: *I* confeſs'd my Ingratitude, Dulneſs, Unfruitfulneſs under richeſt Mercies and Means of Grace, and begg'd Pardon, and Help to renew my Covenant in Chriſt's Strength, and more growth in Grace, and Meetneſs for Glory, of which *I* have ſome joyful Expectation that tunes my Heart to Praiſe.

1705. *Nov.* 24.] Searching into the ſinfulneſs of my Thoughts, *I* find great Vanity, Inconſiſtency, Unfixedneſs, to my great Shame and Loſs, and get little Victory even now when freed from many vexing Cares, formerly unavoidable: My Paſſions fly, and ſtrong, and peeviſh, diſquieting my Spirit too oft on little Temptation—— My Words too idle, careleſs, injurious, or not ſo profitable as they ſhould be ——My Spirit too ſlothful and dull—My Time little improv'd for GOD's Honour, my own or others good——My Mercies more us'd for ſelf than GOD——My ſpiritual Seaſons add little to my growth: *I* am ſhort in all perſonal and relative Duties; my ſecret Duties ſeldom vigorous, or the Impreſſion of publick, laſting—— *I* ſeem to languiſh and decay in my ſpiritual Vigour, ordinarily to my Shame and Grief: Lord! pardon, and ſtrengthen the things that remain.

1706. *Feb.* 21.] *I* heard a good Sermon on *Reconciliation* with GOD, and have good Hope, thro' Grace, all Hatred is ceas'd, and Friendſhip with GOD begun in my Soul: That GOD, who hath firſt lov'd me, hath circumciſed my Heart to love him: *I* love all his Works, and hope he accepts mine, thro' Chriſt: *I* love his Children, and have receiv'd many Love-Tokens from him, and do unfeignedly give myſelf to him: I bleſs the Lord for his tranſcendant Love, and beg, above all Bleſſings, the Evidences of it; and act Faith on Chriſt for maintaining Friendſhip with GOD: *I* renounce all contrary Friendſhips, and deſire alway to pleaſe GOD, whatever *I* ſuffer for ſo doing.

Octob. 25, 26.] *I* ſet cloſely to examine my State, and begg'd of GOD to diſcover whatever

Miſtake *I* might have been under in my former Tryals, which *I* review'd, and the ſad Inſtance of—— Still a fearful Apoſtate, did perplex my Mind; his Knowledge of the Law was great; his Examination ſeemingly ſerious, and with great Application of Mind; his cleaving to Chriſt ſeem'd hearty, *&c.* But *I* muſt try by Scripture, and have no reaſon to believe that will deceive me, and *I* beg of GOD my Heart may not deceive me: *I* have review'd the Tryals *I* have made, and cannot find *I* am miſtaken—— Mr. *Vines* diſtinguiſhes the true Chriſtian from an Hypocrite thus—*His hatred to Sin, and liking to GOD ariſe from an inward Nature or Principle.* Lord! my Conſcience does not reproach me when *I* ſay, *I* hate the whole Species of Sin, and whatever appears ſo to me: *I* love the whole Law of GOD for its Purity, and my Soul pants daily for more Conformity to it—— *The inward Man of a Chriſtian is made up of Chriſt.* Lord! thou knoweſt the little Knowledge of, and Faith in, and Love to, and Taſtes of Chriſt, *I* have had, have made me hate and mourn for Sin, and love Chriſt, and *I* do fight againſt Sin in his Strength—— *I* have felt the Teachings of GOD, and do love my adorable Lord Jeſus, for himſelf——My Repentance and Sorrow for Sin is moſt pungent, when under the Power of Love —— *I* deſire Grace for Service, as well as Salvation; *true Grace caſts out Self-Love:* It comes from and draws the Soul into Union and Acquaintance with Chriſt: Lord! *I* love my Soul and Body when they love and ſerve thee: *I* hate that either ſhould diſhonour thee: *I* am willing to deny myſelf any thing for thee; yet *I* fear too much Indulgence of ſelf, by Sloth, and Love of

of Eaſe——*To love and ſeek GOD for himſelf is above the Power of all common Gifts:* O Lord! thou haſt made my Soul to love thee for thy glorious Excellencies and Perfections, as well as thy redeeming Love, tho' not always ſo diſtinctly as *I* would——From theſe and ſuch like Evidences, upon the moſt diligent Search *I* can make, *I* dare not but conclude, *I* am a ſincere Chriſtian, and no Hypocrite.

Decemb. 7.] On many Years Experience, *I* can diſcover no Guile in Covenanting with GOD from 1689. to this Day: *I* ſtill willingly, freely, conſtantly, rejoycingly renew the ſame Covenant, and depend on it for Grace and Strength to walk more evenly, conſtantly, and ſuitably to it: *I* bewail the frequent Interruptions in my Communion with GOD, thro' my Sloth and Wandering; the frequent Foils, by hated indwelling Corruptions: *I* fly for Refuge to the Hope ſet before me; here will *I* caſt my Anchor, Lord! let it ſecure my Reſt, when Storms in Life or Death ariſe.

1708. *April* 30.] *I* ſearched my Heart and Ways by reflecting on many Years paſt; and from all, have good Hope and Evidence ſtill of my true Converſion to GOD, and can appeal my continued Reſolution to be his ever ſince 1673.—

1709. *April* 11.] My Head is ſo dull and torpid, *I* can do little at Heart-Examination; but ſo far as *I* can diſcern, *I* have on moſt mature Deliberation, embraced Chriſt in all his Offices: *I* entirely yield up myſelf to his ſanctifying and diſpoſing Will, and bewail my ſhort Performances, as my greateſt Affliction, and am willing to die for Cure: Lord! fit me for, and haſten me to Eternal Purity and Glory.

June 12.] Lord! thou knoweſt *I* love all that bear thy Image, ſo far as it appears, tho' differing from me in leſſer things, tho' injurious to me: And tho' *I* love not Thee, or them, as *I* ought and would, yet *I* aim at perfect Love in Obedience to Thee.

Decemb. 20.] In Meditation on the holy Law of GOD, my Heart conſents to it, and *I* acknowledge GOD my Sovereign Rightful Owner and Ruler, and Felicity: And *I* would rather be more conform'd to his holy Nature and Laws, than have all the Honour and Pleaſures this World can afford; *I* hate and mourn over the Obliquity of my corrupted Nature, more than any Pain, Shame, or Loſs, or earthly Croſs *I* ever felt: *I* adore, and love, and joy in Jeſus, my Redeemer, more than all the Temporal Mercies *I* enjoy. The Lord knows that this is thus.

1710. *Nov.* 17, 18.] I reflected on the Covenant I have long ſince made, and oft, with Joy, renew'd, and was never willing to retract: And I ſtill find my Grief, and Sorrow, and Shame for my natural Pollution and Eſtrangement from GOD, exceeds all the Sorrow and Trouble I have for any Loſs, Croſs, or Diſappointment, in this World, tho' not ſo paſſionate, yet more durable: And I do eſteem it the worſt Miſery I feel, that I can love GOD no more; that I can honour and ſerve him no better—— I am not a willing Subject to Satan, I reſiſt his Motions, I abhor his Rule, and fly to my Redeemer for Strength to overcome all his Temptations—— I do not conſent to, nor indulge the Intereſt of the Fleſh: I ſtruggle againſt its Dominion: I would allow

it

it nothing but what tends to make it more ſerviceable to the glory of GOD, and the good of my immortal Soul—— I don't take up with this World for my Portion, I had rather be deny'd any thing in it, if I may thereby enjoy more of GOD: I leſs deſire its Honours, Riches, and Pleaſures than formerly: I thankfully own thy Bounty, O Lord! in ſupplying my Wants, in ſweetning my neareſt Relations, and a thouſand Comforts I enjoy: But, Lord! I will not take this for my Portion, I had rather loſe them all than the Light of thy Countenance, ſo far as I know my Heart—— I do daily, thankfully, joyfully accept of and rely on the Lord Jeſus Chriſt, as offered in the Goſpel, to juſtify my poor, miſerable, guilty Soul, that has nothing in it but Sin and Miſery, and muſt periſh for ever, if thou wilt not pity and ſave it; but hopes to caſt its Crown at thy Feet, and cry, *Grace, Grace:* Lord! I accept thy Government with equal Deſire, as any of thy Benefits, and would be ſaved from my Sin, O Lord! thou knoweſt: I except not againſt thy Croſs, tho' thou call for Life itſelf, or any thing in it; but I am afraid of my poor, feeble, timerous Spirit: Lord! I rely on thy Strength, never leave me to deſert thy Intereſt, whatever it coſt me: Lord! Jehovah! Father! Son! and Holy Spirit! I ſtill give myſelf to Thee, to thy Praiſe: Lord! thy Glory is my ultimate End: All I am, or have, or can do, is of the Lord, and from him; with Joy and Thankfulneſs I recognize thy Right, and yield up myſelf to the *Sanctifying Power* of the Spirit, conſenting that thou ſhouldeſt cleanſe my unholy Heart in what way thou pleaſeſt, and write thy Law there, and make me Obedient: And to

thy

thy *Diſpoſing Will*, as the Rule of my Patience, that thou ſhouldſt ſubdue every murmuring Thought at any thing thou doſt with me, or mine: Lord! I am a *Fool*, thou art *Wiſe*, let thy Will be done. *Amen.*

1713. *March* 22.] I cannot deny the Marks of a *true Love* to thee, O Lord! I do value thee above all, and do verily hope that I can part with all for thee: I am ſure I have a Love for Ordinances, and a Thirſt after thy ſelf: That there is no Pleaſure ſo great to me as Communion with thee; no Grief ſo laſting and ſo pungent, as a Diſtance and Strangeneſs from thee: I have not ordinarily any hard Thoughts of thee; I am ſure I allow of none: I have a filial Fear of offending thee, eſpecially when ſmiled on: I can mourn heartily for grieving thee, when thou evidenceſt pardoning Love: My ſtudied, allow'd, and moſt pleaſant Meditations are of thee: I chuſe thy Intereſt, and would ever prefer it to my own: I love thy Memory, and to commemorate thy dying Love at thy Table: I do commend thy Love to all others; but, Oh! that it were more feelingly and fervently: I am griev'd when thy Name is prophan'd, tho' not Valiant enough in reſenting the Affront: I love thy Image, but yet too apt to deſpiſe where ſtain'd and faulty: I would obey all thy Commands more ſincerely, freely, conſtantly, in the moſt difficult Articles, and moſt dangerous Seaſons; Lord! help me: Eternal GOD-Man! *I* love thy Perſon, as thy Benefits: *I* love thy ſweet Diſpoſition, and aim at Likeneſs, but get too little: *I* adore thee as Son and Servant of GOD, as my Redeemer, Husband, and Advocate; *I* would

ſubmit,

ſubmit, and be faithful, loyal, and loving: *I* adore thy Suitableneſs; feel my Need, and accept thee in all thy Offices: *I* adore and love thee for all thy Graces, and ſtrive to imitate them: *I* adore and love thee for all thine Ordinances, wherein thou haſt many a time ſhew'd me thy unparallell'd Love.

1715. *June* 18.] In ſearching my Heart, *I* ſtill find good Hope thro' Grace, that *I* am thy Child, tho' the moſt unworthy one that could ever call thee Father: And how oft do *I* forfeit the Relation, and all its Privileges! by my unruly, undutiful Carriage, and unfilial Temper of Spirit: O Lord! *I* own thy Right to rule and diſpoſe of me; and *I* own it my Happineſs: *I* have ſolemnly, willingly, chearfully devoted myſelf to thee, to be taught thy Will, with a full Reſolution to obey and ſubmit; to be healed of the Plague in my Heart, by any Method thou ſhalt chuſe: *I* rely on thy Satisfaction and Interceſſion alone for Pardon and Reconciliation: *I* give myſelf to thy Direction, with Reſolution to follow thy Guidances always; and to thy Diſpoſal, with Reſolution to acquieſce in all thou doſt: Yet, Lord! my treacherous Heart rebels; obeys not thy Precepts; frets at thy Methods of curing my ſinful Soul; unapt to underſtand thy Guidance, or negligent in following; and ſo fretful and peeviſh at thy Diſpoſals, as if it would be its own Carver, and baſe Self its own Center: O Lord! *I* am amaz'd, aſham'd, and ſorrowful at theſe remaining Seeds of the old Apoſtacy; this Pride, Ingratitude, Folly; Lord! when ſhall *I* be healed! Waſh me thoroughly; and make me clean: Renew thine Image, and it is enough, whatever elſe thou denieſt

nieſt me: *I* willingly bind my Soul to thee againſt all Sin, more eſpecially this Sin that does ſo eaſily beſet me, the *Diſplacency* of my Spirit at thy wiſe and holy Diſpoſals: Lord! *I* own it's moſt unjuſt, unreaſonable, ungrateful, yet *I* cannot conquer without thy Strength, and in that *I* covenant never to indulge it—— *I* hate my uncharitable, peeviſh Reſentments of Injuries, and hardneſs to forgive and forget: Lord! encreaſe my Faith, that *I* may do better: *I* now will covenant in thy Strength to walk more GOD-like, holily, and righteouſly, and be more inwardly and univerſally good in all Places and Relations, in cloſer Communion with GOD, in Ordinances and Providences, and to watch againſt all Sin, and be more diligent in all Duty: But, Lord! without thee *I* can do nothing: *I* am oppreſſed, Lord! undertake for me.

1716. *June* 30.] In ſearching my Heart, *I* have ſtill good Hope that my Beloved is mine, and I am his, tho' ſtill a poor, weak, unworthy, defiled Child loathing myſelf, hating my Sin, aſhamed I get no more Victory, under ſuch Means, ſo many Chaſtiſements, and more Mercies, but ſtill find ſuch Bubblings of Corruption on every proper Temptation: Yet, bleſs the Lord, O my Soul! for ſpeedy Recovery, and gracious Aids of the holy Spirit calming my Mind, and raiſing my Affections above this World——The Righteouſneſs of Chriſt is ſufficient, and I depend on it for Pardon, Healing, Conduct, Perſeverance to Eternal Life—— *I* would be at thy Diſpoſal, not my own, tho' too often my Fleſh would have what thou ſeeſt good to deny—— Whatever Decays of Nature *I* feel, or muſt yet ſuffer, let thy Grace

Grace grow and encreaſe daily more and more, 'till thou bring me to Glory: Many Dangers and Difficulties are ſtill in my Way home: Fleſh and Heart may fail, the World frown or flatter, my Heart is deceitful, the Devil ſubtle and malicious; but thou, *Captain of my Salvation!* haſt fill'd that Character to all, that ever truly truſted thy Conduct: On thee my Soul relies; O fail not to perform all thy Work in and for me, 'till *I* caſt my Crown at thy Feet, and ſing *Hallelujah* to the Lamb for ever.

Sept. 22.] My Head was clouded, and much indiſpos'd for Self-Examination; yet in reviewing my Heart and Life ſince the laſt Sacrament, *I* find the Frailty of my own Reſolution, ſoon after the renewing of my Covenant; but ſince *June* 21. *I* have found my Redeemer's Strength ſufficient for his weakeſt Children; his Pity, Pardon, and Patience to the moſt Unworthy: *I* long to feel the powerful Influences of thy Love, making it more natural to me to love my Brethren, tho' injurious, frail, ungrateful, as *I* have ever been to thee; to pity, forgive, and do good to Enemies, as thou haſt done to me, while *I* was thy Enemy: Lord! ſlay all Enmities in my Soul, and help me to reſiſt every angry Reſentment faithfully in thy Strength: O holy Spirit of Love and Peace, rule in my Heart.

Decemb. 31.] On review of the Year paſt, *I* muſt ſtill witneſs to the Truth and Mercy of GOD, who has not turn'd away from doing me good: *I* acknowledge with Shame and Sorrow, the Pride, Paſſion, and Peeviſhneſs of my Spirit, under ſlight Temptations, againſt Convictions, penitent Confeſſions, Reſolutions, Prayers, and Tears—Innumerable, vain, and ſinful Thoughts, and Words,

Words, yet the Lord has ſpared me this Year alſo: Has reſtored my Hearing, continued my Sight, preſerv'd my Limbs, provided abundantly Food and Rayment, given me more Health than many of my Age, eas'd my Pains, heal'd my Diſeaſes many a time, when *I* cried to him: But, Oh! the rich Grace and Mercy to my Soul, when almoſt over-whelm'd with Sorrow, to find ſuch Remainders of Sin in myſelf, and others, dear to GOD and me———Very ſweet the Sabbaths, and all the Sacraments of this Year have been ——Many gracious Anſwers of Prayers for myſelf and ſick Friends—— And now, Lord! *I* acknowledge the Sweetneſs of following thy Conduct, relying on thy Strength, depending on thy Word; the Pleaſantneſs of thy Ways, only my ſlips in, or ſtepping out of thy Paths, have made all the Bitterneſs of this Year—— Lord! enable me to keep the Reſolution of the Year; To leave every Circumſtance of my future Life and Death to GOD; To be watchful over my Words; To do to others as *I* would they ſhould do to me ——*I* acknowledge the Multitude, the Seaſonableneſs, the Extenſiveneſs of the National Mercies of this Year, in Anſwer to the Prayers of a poor Remnant, who cried to GOD by themſelves, and obtain'd a double Defeat of the Enemies at *Dumblain* and *Preſton*, while praying on the Lord's Day: But, Oh! how ſhort our Returns of Praiſe and Duty.

1718. *June* 14.] Very dull and drowſy all this Day: I have often covenanted to be the Lord's with Soul and Spirit, Will and Affections, but yet how treacherous and unprofitable: *I* have renounced Sin, Self, this World, yet how oft overcome by them? *I* have taken Chriſt Jeſus, the Lord

Lord, on his own Terms, to love, and obey, and ſerve him, but how ſhort in all? *I* have given myſelf to GOD thro' Chriſt, to the ſanctifying Operations of the Holy Spirit, to the commanding Power of his Law, and the Diſpoſals of his Providence, and would be to him a Praiſe, yet how oft to him a Diſhonour? Lord! *I* ſtill reſolve in thy Strength; be Surety for thy weak, but willing Servant.

1719. *Jan.* 8.] *I* ſearch'd my Heart and Ways, and found *I* had been an ill Subject to my Lord and King, but would be better; yet upon fartheſt Search, *I* could not conclude *I* had been a Traytor to my dear Lord.

1720. *April* 30.] In ſearching into myſelf; Lord! how many of the *Seven* and *Seven* Abominations are ſtill in my Heart, even when they break not forth into Words or Actions! For theſe *I* loath myſelf, and daily cry for Pardon and Healing: Lord! encreaſe my Faith in thy Power and Compaſſion to cleanſe my leprous Soul: For this it was *I* came firſt *to*, and ſtill rely *upon* thee; and am this Day devoting myſelf afreſh to GOD, my Portion, Redeemer, and Sanctifier.

CHAP. II. *Her Sabbath-Frames and Services.*

1690. *Jan.* 18. GOD, that drew my Deſires to meet him in the Mountains of Myrrh, hath this Day met me there; and excited in poor Duſt more lively Deſires, *That my Soul would ever praiſe him.*

1691. *Sept.* 6.] Bleſs the Lord, O my Soul! who hath not turn'd away my Prayer, nor his Mercy

Mercy from me: *I* cry'd to him under the bittereſt Affliction, *(viz.)* Prevailing Corruption, and he hath helped and ſtrengthened me with Strength in my Soul, though he leaves theſe *Canaanites* to humble me: Begging his Preſence and Bleſſing on Ordinances, *I* go forth in joyful Hope this Morning—— Joyful in GOD's Houſe all the Day, while his Covenant-Love was diſplay'd, and the good Spirit witneſſed my Intereſt therein; with joyful Praiſe *I* ſpent the Evening.

Ibid. 27.] Full of Pain and Pleaſure: Lord! what thou wilt, with ſuch Aſſiſtance, it ſhall be no Burden to me: Sweet was the Word, commending Chriſt as my Soul's Phyſician, and Faith as the Inſtrument of Application: My Heart anſwering the Marks of the Healed, and yet not ſuch lively Joy as in the Morning.

Nov. 29.] Keep upon my Heart what thy Bounty hath this Morning given thy ill-deſerving Duſt: Bleſs the Lord, O my Soul! who hath made his Houſe the very Gate of Heaven to me all this Day, eſpecially in the cloſe; Lord! pardon every wandering Thought, and ſucceed my Reſolutions to be more entirely thine.

Dec. 13.] O how his Preſence in his Sanctuary fill'd my Soul this Day! *I* found him whom my Soul loves, entertaining me with the Specialties of his Salvation: Yet the poor Carcaſe tired, and in the Evening abated the Joy.

1692. *Jan.* 10.] O how his Spirit made me cry, *Abba, Father!* excited Love, Delight, Praiſe, Reſignation, Petitions for the Church, my Friends! was ſweetly refreſhed by meeting GOD in publick Ordinances, and found his Word

Word doing good to my Soul, according to his gracious Promiſe.

Ibid. 31.] Whence is this to me, that my Lord ſhould come to, and abide with me? So dull, ſo dark, ſo dry, ſo hard; thus ſoftned, made fat, enlightned, quickned, by the All-conquering Spirit of Grace: O Lord! by this I know thou canſt do all Things.

Feb. 7.] Under ſome Abatement of Joys, that began to amaze and overcome me, excited Deſires to depart, and be with Chriſt.

Sept. 11.] Loſt above an Hour in ſleep: Begging pardon, and aſſiſtance of the Spirit on publick Ordinances and Miniſters; graciouſly heard and anſwer'd.

1693. *Jan.* 22.] Strong Conſolation in Reading, ſweet Influences of the Holy Spirit in Prayer: My Soul follow'd hard after GOD for a Bleſſing this Day: And he that taught me to pray, heard my Cry, and helped me againſt the Bands of Rovers, that had like to have loſt my Day.

April 30.] How lovely, Lord! were thy Tabernacles this Day! better than Life, or all deſirable therein! Lord! how ſweetly haſt thou made me differ from myſelf in the Morning! Oh! that my Dulneſs might never return more!

May 7.] Thy Vows, O GOD! are upon me, and my Reſolutions to be more thine are renewed, but the Grace and Strength to perform is thine. Lord! give what thou commandeſt, poſſeſs what thou haſt purchaſed, and perfect what thou haſt begun. *Amen.*

Sept. 10.] Oh! how gracious! how full! how ſweet! the Anſwer of my poor languid defective Prayer, in abundant Aſſiſtance in Body and Spirit to Goſpel-Heraulds, publiſhing freeſt Grace,

to vileſt Duſt; even the Holy Spirit of Grace, trying and evidencing to my Soul its firſt coming to Chriſt; exciting and encouraging renewed Acts of Faith: If ſuch Joy in the outer Court, what is Glory above!

Octob. 15.] Reflecting on the free and powerful gracious Conduct and Aids that ſtaid my youthful Slide, brought back my wandering Soul from tireſome Vanities to GOD, its Felicity and Reſt, and ever ſince preſerved, ſupported, and delivered me; my Soul acknowleg'd with Love and Praiſe the Truth and Faithfulneſs of that gracious Covenant in the Lord, Mediator and Redeemer, by which my Soul received Life, and is ſtill held in Life, and hopes for Eternal Life. Lord! what ſhall I render, even for the Smart of thy Rods, the Thorns in the Hedges that turn'd back my Apoſtatizing Soul from *Sin*, and ſelf, and World to GOD, on whom I depend for *Strength* to perſevere in Grace to Glory.

Nov. 12.] Oh! glorious Morning of this Day, that the Lord hath made! how powerful ſweet are thy ſecret Approaches to Humane Spirits! while thou breatheſt on poor dull Duſt, and ſay'ſt, *Receive the Holy Spirit*; O Lord! it is done: O let this foretaſte, continue and encreaſe this Day, and all my Days!

1694. *Nov.* 11.] The Lord ſpake to my Heart, as my Servant read his Word: My Redeemer ſaid, *It is I, be not afraid:* My *Soul* anſwered, *Call me then to Thee thro' the Fire, or on the Water, and I will go:* I was mounted on the Chariot of *Aminadab*, and my fainting Fleſh and *Spirits* were revived by the Conſolations of the Holy Ghoſt: *I* cry'd for his Preſence and Power in his

his Sanctuary, to Strangers and Children; and great and powerful was his Preſence with his Ambaſſador, ſetting Life and Death before us, yet the *Souls I* moſt earneſtly begg'd for, were not moved.

1695. *Jan.* 20.] Joyful Morning, while Beams from Divine Light turned my Midnight into Day: *I* found *GOD* in all his Ordinances, chooſing a Meſſage for one of his Ambaſſadors, contrary to his Intentions, and carried him through with great Power and Vigour.

July 14.] Lord! how ſweet are the Returns of thy Favour, after dark Deſertion! what can diſpleaſe my *Soul* in all this Diſcipline, while thou encreaſeſt and helpeſt me to act my Faith on thy Truth, Power, and Promiſe: Lord! while thou haſt taught me by thy Word, and helped me by thy *Spirit* to believe, how eaſy are the Difficulties; how light the Afflictions; how reaſonable the dark Diſpenſations; how true thy Retributions; how clear the Myſteries of the Goſpel; how hopeful Death itſelf; and and how certain the Promiſes that concern thy Church! all which have ſo puzzled and afflicted my *Soul* of late.

Nov. 3.] I reſted ill with fear of overſleeping, which gave little Advantage to the Duties of the Day; yet going forth in Dependance upon *G O D*, *I* found him preſent with his own Inſtitutions to my Comfort.

1696. *May* 31.] A joyful Morning! ſweeter to me than all the Delights this World ever afforded: ſweet *Sun*-ſhine after Clouds and Tears: My *Soul* pleaded hard for a wandering Prodigal, and other young ones.

Decemb. 6.] Reflecting on my own Sins, and ſhortneſs in all the Duties of the Sabbath, I find Matter of Humiliation, eſpecially in ſinging the Morning-Pſalm, I was ſo intent on the Tune, that I had ſung ſeveral Lines e'er my Heart went along with the Words.

1697. *April* 4.] I awaked in ſweet Sabbath-Temper, beyond the Power of any to give but the Lord of the Sabbath: Him I adore, on him, O my Soul! do thou ever depend: Whoever did, or can quiet, comfort, ſatisfy, rejoyce, and heal thee, as he hath done? Be this, *Ebenezer*, for ever thy Encouragement.

1698. *Octob.* 9.] My Soul hath been fill'd with Hope, and Love, and Joy, and fain would have gone from my Lord's Table to the Manſion.

1699. *Jan.* 15.] Sweet were the Diſplays of of *GOD*'s Power to his People, awful and terrible to his Enemies: Gracious was the Aſſiſtance to the Preacher; O let the *GOD* of Power fix the Arrows in the Hearts of his Enemies.

1700. *Nov.* 24.] My Soul ſought the Lord for the Bleſſings of the Sabbath, and great was his Aſſiſtance to his Ambaſſador: Some Convictions revived in the Congregation, and in one in our own Family: Some Help afforded me in Inculcating the Sermons on my Servants.

1701. *March* 23.] My Heart was much drawn out in Love to the Laws of *GOD*, as holy, juſt, and good: And my Soul rejoyces in the Government of my dear Redeemer, as much as in his other Benefits to me: I bewail the remaining Diſconformities of my Heart and Life, and beg every jarring Thought might be ſubdued: And am thankful for Goſpel-Threatnings to awe my diſingenuous Spirit, when Love cannot draw it

to

to Duty as I would, nor keep it from what I would not.

July 13.] Very dull and indiſpoſed in the Morning for holy Duties, 'till I inculcated the Sermon at Noon upon my Servants: The Lord then pitied and drew nearer to me in the Afternoon, and helped my Faith to rely on his ſealed Covenant for Life and Livelineſs.

1702. *April* 5.] How much clearer and ſweeter hath my Peſwaſion of *GOD*'s Covenant-Love been this Day under a lively Sermon, than I ever gain'd by Light of Reaſon?—— How dull did I go out, how lively, warm and joyful did I return?—— Lord! that did'ſt enable me to inſtruct my Family, and haſt drawn out my Heart in Pity and Prayer for all under my Roof; bleſs the Labour of thy poor Worm, and yet fulfil thy gracious Promiſe to Training up in thy Way, and accept of all my Aims at thy Glory in the Son of thy Love whom thou heareſt always, and all thine for his ſake. *Amen.*

1703. *Octob.* 10.] My Beloved drew, and my Soul follow'd hard after him in Family and Cloſet-Worſhip: And I begg'd the ſweet Force of his ſtrong Charms for all that aſſemble in *GOD*'s Houſe this Day; very gracious was the Lord to me in going to and in his Houſe, and returning to mine own; ſtrengthening my Memory to retain his Word, and aſſiſting me to inculcate it on my Family; and encouraging my Hope of better Succeſs, by a more willing Diſpoſition in our new Servants to learn.

1706. *Jan.* 13.] Joyful Morning! *GOD* drew nearer than uſual to my Soul, and the Bleſſings of *Abraham* came on a poor *Gentile*, through Je-

ſus Chriſt: O bleſſed be *GOD* for Chriſt. *Amen.* The Day and Evening was comfortable.

1707. *April* 20.] Sweet was this Morning's Retirement in reading *Numbers* XXI. Lord! what Encouragement in looking unto Jeſus, for healing the flaming Stings of Sin in my Soul! what my Tears cannot quench, Faith in my exalted Lord can: O ſend thy Spirit to be a Well of Life in my Soul: Spring up, O Well! this Day, and cauſe me to ſing to it, and let poor dark and defiled Souls be healed in the Waters of the Sanctuary here and elſewhere.

Nov. 2] Very gracious has the Lord been to me this Day; and ſweet was the Word, Prayer, and Singing, and the Miniſter lively in Preaching—— O immenſe, active, patient Being—— I was exhorted to Study, Meditate, and Talk of *GOD*'s Preſervation of my natural and ſpiritual Life—— I liv'd when others died of the ſame Fever—— *GOD* help'd when Man coul'd not: I deſerv'd to die and periſh: I might have died e'er my Peace had been made——My Graces have been aſſaulted, not ſlain: Languiſh'd, yet revived: *GOD*'s Diſhonour by my woful Fall prevented: Lord! that I may live more for thee, and more uſefully for others: Let the Holy Spirit dwell in me, who alone can preſerve my ſpiritual Life; let me caſt out all that would offend or grieve him, give full room in my Soul to him, and be fully govern'd by him: Love and attend thy Ordinances, obſerve thy Providences, and plead thy Promiſes for ſpiritual Life and Growth—— I concluded the Day with Thankſgiving for the Recovery of my natural and ſpiritual Life, and earneſt Prayer for my ſick and afflicted Friends, and the poor Servant under my Care,

1709. *March* 20.] The Lord compoſed my Mind, and I begg'd more Communion with the Father, Son, and Spirit in the Worſhip of this Day, than yet afore: And on mature Debates with my own Heart, I deſire ever to be kept in the Communion of the Congregations with whom I ſtill join, verily ſuppoſing their Paſtors choſen, qualify'd, and conſtituted according to Chriſt's Appointment; I love, and pity, and pray for thoſe ſubmitting to a Yoke their Fathers could not bear, and I hope will never be eaſy to them: I humbly implore the jealous *GOD* to purge his Church from Superſtition and Human Inventions; That all Terms of Communion, Anti-ſcriptural and Extra-ſcriptural, may be taken away, and Peace and Union follow; and the Goſpel-Preachers, caſt out by their Brethren, may have abundant Recompence in the Succeſs of their Miniſtry.

April 10.] I bewail'd the Vanity of my Thoughts on this holy Day, wherein I am diſcharg'd from what is my Duty on other Days: Lord! how kindly doſt thou allow me Reſt from vexing Vanities! but how cruel am I to myſelf, and ungrateful to Thee! by undue, unneceſſary Concern for Troubles on ſome, dear to me, which all my anxious Thoughts cannot eaſe: Lord! curſe this Fountain, and wither the Fruit of my corrupted Nature, and lift my Mind upward in the publick and private Worſhip of this Day.

1711. *Jan.* 14.] The Lord aſſiſted my Endeavours to fix my wandering Thoughts in the Night, but too ſoon were they diverted in the Morning: Amazing Evil! my Soul loves, approves, and chuſes *GOD*, his Ways, his Pre-

cepts; and nothing is ſo delightful to my Soul, yet I can fix on nothing of all theſe, but my fooliſh Heart is eaſily interrupted with mere Impertinences: Lord! give me a wiſer Underſtanding, a fixed Heart, which I ſeek rather than Gold, but cannot find 'till thou giveſt it.

1712. *Jan.* 27.] *GOD* aſſiſted his Miniſters, and helped my Memory to aſſiſt others; and my Soul aſcended in the Hymn after Sermon with unuſual Flame, when my Voice could not mix in the Conſort.

1713. *Sept.* 13.] I awaked in great Pain, which continued, 'till in ſecret Prayer I loſt all Senſe of bodily Pain in ſpiritual Pleaſure, and Tears of godly Sorrow for Sin, and Joy in my Redeemer.

Octob. 4.] I awaked and roſe in Pain, which abated with ſuch Tremblings, Sickneſs, and Faintings, that my natural Spirits could give no Aſſiſtances to the Joys of this Day: Yet never was my Heart more joyful, more pleaſed in Meditation, Prayer, Hearing, Singing, Converſe, when my Spirits were ſo ſunk, *I* thought *I* ſhould have dy'd in my Pew: How pleaſant were the Thoughts of going out of that Tabernacle of Grace, to the glorious Temple above! Oh! holy Spirit of Grace, how free, how ſweet, how powerful are thy gracious Operations!

1715. *May* 8.] *I* roſe early, and tugg'd long at my dull Heart in ſecret, but could not reach the lively Frame ſometimes allow'd me; *I* renew'd my Self-Dedication to *GOD*, in Mr. *Baxter*'s Words, and begg'd quick'ning Grace by the Word and Spirit, and was not diſappointed.

1716. *Sept.* 16.] *I* found my dear Redeemer, my true living Way to the Father, and for his ſake

ſake *I* begg'd the Comforts and Pleaſures of his Day: *I* diligently ſought *GOD* in ſecret, in Family, and publick Worſhip, tho' too frequently peſtred with vain, idle, unprofitable Thoughts: amazing Evil! how diſhonourable to the *GOD I* adore! how miſchievous in robbing my Soul of its chiefeſt Delight! O cleanſe this evil Fountain, that the Streams may be purer.

1717. *Feb.* 10.] Lord! how ſweet has this Day of the Son of Man been unto unworthy *me!* In ſecret Reading, and Meditation; in Prayer alone, and with the Family; in publick Prayer, Singing, Preaching, and After-reflection: O Son and Lamb of *GOD*, who diedſt for me, and haſt given me Life, let all my Intereſts ever bow to thine; all my corrupt Paſſions be ſubdued by thee; my Life ready to be parted with at thy Call: O holy Spirit of Grace, continue thy ſweet and powerful Influences on my Soul.

1719. *July* 12.] Reflecting on *GOD*'s dealing with me for Fifty Years paſt, *I* adore the unparallelled Love that firſt loved me; and then made me conſent, and ſweetly drew me into the Bands of the everlaſting Covenant: My Soul was never yet willing to depart from one Article of that Covenant: But, Oh! how often faulty in, and ſhort of what I have bound my Soul to do, or avoid; and ſtill a Captive, but not a willing Slave to Sin, World, or Satan: Jeſus! thou Captain of my Salvation, lead me on to more Victory; ſanctify me more and more by thy Word of Truth this Day——I went out much indiſpoſed, my Head and Heart fail'd, that I could neither enjoy *GOD* nor myſelf, but forced to take my Bed at Noon.

1720. *Jan.* 17.] I aroſe, and begg'd eaſe to attend my Father's Houſe, and his Preſence there, and in all the Aſſemblies of his Servants: *GOD* aſſiſted the Preacher in Publick, and unworthy *me*, in private Inſtructions.

Feb. 21.] Sweet Entertainments! how excellent is thy loving Kindneſs, O Lord! how gracious was thine Aſſiſtance to thy Ambaſſador in Publick, and to a poor Worm in Family-Worſhip.

CHAP. III. *Her Remarks on herſelf at Sacraments, and Covenanting with GOD.*

1690. *Nov.* 16. O Joyful Day! whilſt thou giveſt what thou commandeſt, and acceptеſt what thou giveſt: Lord! how much Droſs is mix'd with my beſt Gold, yet thou haſt eaten the Honey with the Comb, *&c.*

1691. *Nov.* 22.] While the King ſat at his Table, my Spikenard ſent forth the ſmell thereof: GOD kindly melted my Heart, and fixed my Faith on the Efficacy of Chriſt's Death for Mortification.

1692. *March* 20.] Faint, yet purſuing; dull, yet adoring; impure, yet loathing; wandering, yet returning: Going to the Fountain opened, to be cleanſed from all Sin—— O that this Day may begin my eternal *Hallelujah!*

July 17.] Fleſh and Heart fails, but *GOD* is the Strength of my Heart; thy Spirit has excited ardent Deſires after Righteouſneſs: Lord! thou that workeſt the Qualification, make good the Promiſe—— A joyful Day in the Houſe of *GOD*, and a joyful Banquet at his Table.

Sept. 4.] I cannot get that lively Frame of Spirit I had laſt Night, and uſually find in Secret, before I approach the Lord's Table: I beg and wait for more ſuitable Affections in Publick: And hope, my Lord, will provide himſelf a Sacrifice in the Temple he hath choſen, that I may record it to his Praiſe.

Nov. 6.] Somewhat drowſy and indiſpoſed, yet not peſtered as at ſome Times with Wanderings: I adore the redeeming Love *I* go to commemorate; and beg the Spirit of *GOD* to act and ſhine upon Grace wrought, and to bleſs inſtituted Means and Meſſengers, that my ſinful filthy Heart that is ſo ready to turn to its own Bane, might be with-held—— *I* ſtand to my baptiſmal Covenant, and renew my ſolemn Dedication to Father, Son, and Holy Ghoſt, abhorring my unſuitable Walking, begging more Strength to act Faith on Chriſt, my Rock, for all Supplies in my Way to Glory—— My Soul rejoyced in the Aſſurance of *GOD*'s Love, in Chriſt, to unworthy *me*, and I approached to the Lord's Table with humble Joy, with my Heart drawn out to my Beloved, by the lively Exhortation given before the Sacrament; but loſing the ſight of the ſacramental Actions, and receiving the Elements from other Hands than I expected, brought me under irrecoverable Dejection.

1693. *Feb.* 5.] I could not get my Heart into a lively Frame in ſecret Prayer before I went out, nor in Meditation as I walk'd, or fix upon any thing effectually: Had an amazing Sight of Sin, which begat Self-Abhorrence, Shame, and Sorrow, that overwhelm'd my Soul thro' the whole Day, but could diſcern no Love, Joy, or Thank-

Thankfulneſs thro' the whole Adminiſtration: But I return'd Mourning after my withdrawn Beloved, and my Soul follows with lamenting Love, in hopes of rejoycing, That, notwithſtanding this gloomy Day, I ſhall yet ſee the Light of his Countenance: I rely on Chriſt's Blood for cleanſing, and reſolve, if he ſlay me, yet I will truſt in him.

March 12.] Gracious Aſſiſtance this Morning, better than Health: Awake, O North Wind, come thou South, blow upon my Garden ſtill, and fill me with thy Gales throughout this Day ——Oh! how lovely, Lord! were thy Tabernacles all this Day! how much more glorious thy Houſe, the City, the Kingdom, the Paradice, to which I have been invited! If under thy Shadow ſuch Delight, what will the unvail'd Glory be? Until the Day break, and the Shadows fly away, make haſte my Beloved, *&c.*

June 4.] In ſad and humble Senſe of my own Unworthineſs, I go out in hopes of meeting my Beloved, begging the pardoning, purifying, quickning Vertues of his Blood, may anſwer all my Wants, Deſires, and Expectations, and out-taſte all the World, and make it little in my Eyes, and perfectly bow my Will to his Pleaſure, that I may return with Singing, and everlaſting Joy. *Amen.*——The Lord heard and anſwered, and gave a joyful Day in his Houſe, lifting up my Heart to my Lord Redeemer, for Acceptance of all my Services, and melting my Heart at his Table, by a lively Diſcourſe on, *Behold the Man!*

Auguſt 6.] By manifold Experience I find, that joyful Aſſurances of *GOD*'s Love, and lively Actings of Grace, do not depend on natural Vigors;

gors; my Health, Eaſe, Spirits as good in the latter, as fore-part of the paſt Day; my Soul quite different, and ſtill ſtraitned: Lord! I wait the ſweet Gales of thy Spirit; O blow again upon my Garden, and let this Day's Feaſt anſwer Yeſterday's Antepaſt; and thro' thy free undeſerved Bounty, be much more abundant and laſting——The Lord was gracious, and took not his Spirit from his Ordinances, but ſhined on his poor dull Creature, and made it a comfortable Day.

Sept. 2.] And now, my Soul, (thro' free Grace ſtill concluding I am my Beloved's, and he is mine) reſts on his perfect Righteouſneſs alone for Pardon and Juſtification, on his holy All-conquering Spirit and Blood for cleanſing: To which I go this Day in Ordinances of his own Inſtitution, with Faith on his Covenant-Engagement, to convey himſelf and all his Benefits to me; and I renew my ſolemn Engagement to be his, begging his Help in all——The Lord made it a good Day to my Soul.

October 1.] Sweet Morning, while the Lord help'd by healing bodily Laſſitude: Enlarg'd and comforted my Heart in ſenſe of redeeming Love; melted my Soul into Shame and Sorrow, for ungrateful Neglects, remaining Enmity, Diſtance, and Strangeneſs; peeviſh, ſelfiſh, carnal, unſuitable Frames of Spirit, after ſuch Love purchaſed, publiſhed, taſted to Soul-Raviſhment, ſo oft, after ſo many turns again to Folly: Lord! what Bowels doth my perverſe Heart ſpurn againſt? But what cannot thy Blood cleanſe? And now, ſince by the Faith of thine own Operation, thou ſheweſt the Attonement of my ſo guilty Soul, O Lord! how can I but love thee?

O

O ſatisfy the Thirſt thou haſt raiſed, and return thy poor Duſt in Triumphs of Praiſe, and more compleat Victory over all her and thine Enemies, and ſtronger, chearfuller Obedience, 'till I be ever with thee——Continued 'till Noon, in ſweet Temper, fulleſt Joy, neareſt Communion with *GOD* in Prayer, Reading, Singing, Hearing, with leſs Interruption than ever before experienced, 'till approaching to the Lord's Table, ſurprized by an Accident, the Devil took the Advantage of my Weakneſs, and ſo hurried and ruffled my Thoughts with fear of loſing the joyful Temper I had, that I ſoon loſt it, and ſat under the moſt pathetick Invitations to Joy and Praiſe, all in Tears, and return'd in Shame and Sadneſs, and yet cannot recover; but am humbling my Soul for its unſuitable Temper, and relying upon Chriſt for Pardon and Strength, and reſolving to love and praiſe in ſpight of Sin and Devil.

Decemb. 2.] The Lord graciouſly ſmil'd upon me at his Table, and made the whole Day comfortable; and I return'd with Joy to praiſe the *GOD* of Love, but was hinder'd by Company unavoidably ſurprizing me at my Chamber-door, and found not that Preſence of Mind to ſpiritualize my Converſe with them as I might: Lord! pity and pardon a poor ſhallow Creature.

1694. *Jan.* 21.] Little Time in ſecret, yet ſweetly ſucceeded——My Soul in joyful believing Expectation, attended the Word and Sacraments, and more excited and refreſh'd in both, than many a Time when my Health and Retirement have afforded more Advantage for due Preparation.

March 11.] A drowſy and indiſpoſed Morning

ng: Little Life in hearing the Word; gra-ciouſly revived and quick'ned at the Lord's Table.

June 17.] The Preparations of my Heart were from *GOD*, who quickens the Dead, for I aroſe in great Pain and Languor, yet my Soul was made to aſcend to *GOD*, its Original and Felicity.

1695. *Febr.* 3.] The Lord was gracious, and met me in his Houſe, and at his Table; and made his Ambaſſador my Mouth to him, more than ever before: In Confeſſion, he ſpake my very Heart, more than ever I could myſelf: And, Oh! how the good Spirit of Grace melted me all into Tears! ſtrengthened my Faith, raiſed my Hope and Joy, confirm'd my Reſignation and Reſolution, in renewing my Covenant; and the Juſt dying for the Unjuſt, brought me nearer to *GOD* than uſual, with Shame and Sorrow, that my wandering Soul ſo needed ſuch a Remedy.

March 3.] I renew'd my Covenant to be the Lord's, and to acquieſce in all he does: My Deſires after nearer and more immediate Communion with *GOD* were encreaſed: Meditating on the Providence of GOD in Brutes and Humane Kind, that loved their young Ones more ardently, and with encreaſing Endearments ſtill, after they had nouriſhed them with their Milk, or ſanctified Blood; my Soul pleaded hard with the GOD of Nature, Grace, and Glory, that the Wonders of his Love might not be leſs in Grace than Nature: But while he ſo freely and frequently nouriſh'd me with his Body and Blood, I might experience more and more his unexpreſſible Endearments and vital Union, giving

ving Joy, and Strength, and Pardon, and Purging, and all I want.

May 5.] My Soul cleav'd to the Duſt, and little Life of Grace appear'd: A ſorrowful ſight of Strangeneſs and Diſtance from GOD, my Felicity, with leſs lively Mourning over my Ingratitude: My Soul flies to the Blood of Sprinkling, and begs the Holy Spirit to apply it this Day—— The Lord ſhew'd his Power and Love to a poor unworthy Lump of Clay, and ſweetly refreſh'd my Soul, and ſent me back rejoycing: But, ah! too ſoon abated, even e'er I ſlept.

1697. *Febr.* 7.] My Soul was fill'd, as with Marrow and Fatneſs, and acknowledg'd (with Love and Shame) never frowarder unworthier Child was more indulged——How amiable were thy Tabernales, O Lord of Hoſts to me! whilſt thou madeſt me feel what, thro' gracious Aſſiſtance, thine Ambaſſador feelingly expreſs'd of Communion with GOD: The Day was all ſweet; I think, in the whole, the beſt Day I ever enjoy'd.

1698. *Jan.* 9.] I long, and wait, and hope to touch my Lord Redeemer this Day, 'till I feel in my Soul that I am heal'd of all my Plagues— I found a gracious Anſwer to all my Prayers, at my Lord's Table, 'till I was loth to leave the Place and the Aſſembly: I return'd with lively Affections, joyful Expectations, and Longings of Soul to drink the new Wine in my Father's Kingdom—— I ſought the Lord for my Family, and found ſome Encouragement to hope, that Servants ſhould be born in my Houſe.

1699. *Jan.* 1.] With ſhame and ſorrow, my Soul reflects on the Sins of my whole Life, and particularly of the Year paſt: O Lord! Days

and

and Years have not taught me Wiſdom; but after ſo long Experience of the tendereſt Care, Compaſſion, Pity, Patience, Pardon, and Proviſion, what a Monſter of Ingratitude do I ſtill continue, after Reſolution, Covenant-Engagements, hope of better? Lord! how unfruitful, dull, wandering, ſlothful, and fretful is my Heart! And muſt it be ever thus? Is not cleanſing, quickening, ſtrengthening, *&c.* promiſed and ſeal'd in thy Covenant, as Dedication and Reſignation on my Part: Lord! I gave my Soul and Body to thee for Sanctification as well as Juſtification; I renew my ſolemn Covenant this Day, and go forth to the great Goſpel-Feaſt for all I want, and thou haſt provided: O give Bread, not Stones, to thy ſtarving Child, tho' unworthy to be called ſo; yet, thro' Grace, I am thy Servant, thy Child, let thy Bowels move towards me, and draw me 'till I follow hard after thee; waſh me in the vital Stream from my dear Lord's Side, 'till I feel I am cleanſed, and return with Praiſe—— My Heart was flat and dull at the Table, and I return'd diſcouraged and aſhamed, and bemoaned myſelf in ſecret.

1700. *June* 30.] Still labouring with my dull torpid Spirit, I found ſome Aids from above, and go forth in Hope and Expectation of more, to record to his Praiſe, that hath loved me and waſhed me in his own Blood—— The Lord hath abounded in Mercy to my Soul all this Day, and given me the fulleſt Aſſurance of my Intereſt in Chriſt I ever yet enjoy'd, and made me with Joy draw Water out of the Wells of Salvation, and greatly enlarged my Hopes and Expectations of more Life and Nouriſhment from Chriſt, my

Head, than I have yet experienced: My Soul pitched on the Covenant for Encreaſe of Grace and Perſeverance therein; and I humbly wait the fulfilling his Promiſe of growing ſtronger and ſtronger.

Nov. 3.] The Lord was gracious and drew near to my Soul in Preparative Duties, and melted my Heart with godly Sorrow; ſtrengthened my Faith, inflamed my Love, encreaſed my Joy and Thankfulneſs, enlarged my Deſires, *&c.*— And now, Lord! what wait I for, but nearer and nearer Touches of my Redeemer, 'till I feel in my Soul I am healed: O hear my Prayer, indited by thy Spirit, for my own Soul, thy Ambaſſador, the Congregation, thy Church, for dear Relations in Covenant, and others yet at diſtance. *Amen.*—— Gracious was the Lord in entertaining my Soul at his Table; ſweet was the Day, but dull and wandering the Cloſe.

1701. *Nov.* 16.] I bewail my ungrateful wandering Heart, and begg'd of GOD to unite and heal my planetary Spirit, and committed it to its holy Guardian, who hath helped in like Diſtreſs—— GOD, by his Ambaſſador, call'd me at his Table, to truſt in him for his Preſence in his own Inſtitution; and he did not reject my Truſt, nor ſuffer my Heart to wander, ſo much as I fear'd: I was after exhorted to urge GOD's Covenant with him, and my own ſolemn Covenant with GOD; and now, Lord! accordingly I plead for Pardon, and plead thy Covenant to put thy Fear in my Heart, that I may never depart from thee, particularly not by Wanderings in Holy Duties: I ſolemnly charge on my own Soul my Vows to be ever thine, and for thee, in all Eſtates, Conditions,

and

and Relations, whatever it coſt, humbly proteſting my Dependance on thy Strength, in which I made, and without which I can never keep my Covenant with thee.

1703. *October* 31.] My Heart trembles to read the Backſlidings of *Aſa*, after long upright Walking, and Experience of GOD's Preſence with him, and Mercy towards him: I am ſenſible of my Inſtability, and dread, as Death, a partial Departure from my GOD; and deprecate no Suffering, like being plung'd in the Mire of my own Filth—— My Heart grew flat and dull when drawing near to the Lord's Table; but the King came in, and excited the Graces he had given, and very ſweet was the Feaſt; yet thro' bodily Weakneſs, the Afternoon was not ſo chearful, but I was much encouraged by inſtructing my Family.

1705. *Sept.* 2.] Still I wander, and cannot unite my ſcattering Thoughts: Lord! that commandeſt Winds and Seas, ſhew thy Power this Day on the hated tumultuous Thoughts of my Mind, occaſioned by Buſineſs thou haſt made my Duty in its Seaſon, and my evil Heart makes Sin this Day——Bleſſed be GOD, who has heard my Prayer, rebuked my evil Thoughts, and given me a ſweet Day in his Houſe, and at his Table.

1707. *Jan.* 19.] I roſe early, and met my Beloved: Reviewed the Pages ſince laſt *Sacrament*: Confeſs'd with ſhame my wandering Thoughts, my Peeviſhneſs under my Father's Rod, my Defects of Faith, Love, Deſire, Delight in GOD: I begg'd Pardon for Jeſus ſake, and renew'd my Covenant in his Strength, to be wholly and for ever the Lord's; to ſubmit to all his Diſ-

cipline, and walk in all his Commandments: I rely on his Truth and Faithfulneſs, who allows me to plead all the Articles of his Covenant, as his Promiſes.

May 25.] Very drowſy and indiſpoſed in my firſt Hours, but then the Lord had pity, and remembred my Frame, and gave me ſome Life, e'er I left my ſecret Duties, and on him I rely for more in Publick—— I gave myſelf to the Guidance of GOD's Word and Providence; Lord! in thy *Strength* I ſubmit to all thy Methods, be *Surety* for thy *Servant*.

Aug. 17.] *I* go to this holy Feaſt for encreaſe of Faith, that it may more clearly apprehend Divine Truths, and be more diſtinct and firm in the Aſſurances of them: More certain and confident of them, my Conſent to the Covenant more free, reſolv'd, delightful; my Love more inflamed, that *I* may be more patient in ſuffering, and more diligent in doing the Will of GOD: *I* depend on the ſufficient Grace of GOD for *Strength* in all Duties; for Wiſdom to direct, for Victory over *Sin* and Temptation; Help under all Affliction, and in my laſt Change: Lord! theſe are thy Purchaſe, thy Promiſe in the Covenant, to which the *Seal* is annexed: Thy Command is, *That I believe:* Lord! *I* believe, and wait for them; ſtrengthen my Faith, Patience, and Diligence by this Ordinance.

Nov. 9.] *I* bewail'd my unſuitable Walking to my Covenant, and go rejoycingly to renew it this Day: To be wholly the Lord's, in my Thoughts, Words, Employments, and Enjoyments: *I* accept my Lord Jeſus in his own Way, on his own Terms; and with him Pardon, Adoption, Peace, *Supplies* of all Grace for

Life

Life, and in Death, and Eternal Life: Lord! give what thou alloweſt me to expect.

Dec. 20, 21.] The Lord humbled and ſoftned my Heart in Confeſſion, and gives Hope in his pardoning Mercy: Innumerable are the Sins of my Thoughts, Words, and Actions, in every Age, State, and Relation: Aggravated by Knowledge, Means of Grace, Experience of the Evil of departing from *GOD*, in whole or in part, and the Pleaſures of drawing near to him—— Lord! I loath my evil Heart, and all its evil Frames: I am juſtly Jealous of its Weakneſs, Deceits, and Perfidiouſneſs; and rely on thy Strength and Righteouſneſs; and rejoyce in the accepted Sacrifice, and thy everlaſting Covenant, and would bind my ſlippery Soul more firmly to thee—— While I ſtrove for the moſt entire Reſignation to his diſpoſing Will and Providence, too many diſputing Thoughts roſe in my Mind, concerning his Diſcipline with his own Children, and his Covenant with their Seed: O Lord! I know thou art infinitely wiſe and good in all thou doſt; help my Unbelief, and fit me for Glory, where all the dark Scenes ſhall be clear and ſatisfying.

1710. *Jan.* 2.] Loathing my ſelf for Sin, I renounce the Devil, Fleſh, and World ſincerely, ſo far as I can diſcern: I accept my Lord, and give up myſelf to him to be to his Praiſe, with all the Powers and Faculties of my Soul and Body, reſolving in his Strength ever to ſtand to his Covenant—— The Lord ſealed his Love, while I renewed my Covenant with him.

June 19.] In ſenſe of Deadneſs, Earthlineſs, and Formalities in holy Duties, and multitude of vain unprofitable Thoughts, and Words, and Weakneſs of Grace, I go ſad and dejected to my

Lord's Table, to bind my Soul faſter to him againſt all Sin, to all Duty; my Soul lays hold on thy Strength, to make my Peace for former Breaches, and aſſiſt for better Performances; I give myſelf to thee, thro' thy Son: Lord! accept me in him; thou giveſt thyſelf by him in thy Covenant; be mine, and make me more entirely thine, according to thy ſealed Covenant: I return'd with Joy and Wonder.

1711. *Feb.* 11.] Lord! I go forth weeping, and wanting to thy Houſe and Table, I muſt always do ſo in this Wilderneſs; but bleſſed for ever be the Lord! my Redeemer and my King, for his bountiful Proviſions in the Way, of which I am invited to eat, leſt the Journey be too hard for me——The Lord! my King, who invited me to his Table, and gave me a ſpiritual Appetite and Expectation, ſat with me, and entertain'd my Soul, and ſweetly excited my Repentance, Faith, and Love, filial Fear, and Hope: And thro' his Strength I covenanted to love him, and all his better; but, Lord! an Houſe full of Gold cannot purchaſe what thou only giveſt.

June 17.] The Lord began ſome Cure upon my diſtant, dark, benummed Soul, in ſecret Reading and Prayer: But, Lord! how ſoon will it vaniſh without the freſh Aids of thy holy Spirit (which I have ſo often grieved) O ſhew thyſelf to me 'till thou take me up to thee, or I ſhall wither and languiſh, and diſparage thy Houſe here, and be unfit to drink the new Wine of thy Kingdom, which at preſent, thro' thy free Grace I long for, and joyfully expect — Sweet and joyful hath this Day of the Son of Man been to my Soul; and my dear Redeemer ſatisfied me of his

Love

Love, and ſeal'd my Pardon at his Table; and my Soul joyfully bound itſelf to be his entirely in Life, and Death, and depends on his Strength to keep my Covenant.

1712. *July* 27.] The Lord *GOD* of Nature, Grace, and Glory, has been All in All to my Soul and Body this Morning: Son of *David*, *I* feel thou haſt the Mercies of a GOD, and the Compaſſions of a Man: O ſatisfy my craving Soul with nearer and ſweeter Communion with thee ſtill in thy Houſe, and at thy Table.

1713. *April* 25, 26.] O Lord! if *I* hate any Thing, *I* hate Sin; and if *I* love any Thing, *I* love thee: But, O that *I* could find both in more intenſe Degrees!— *I* feel, Lord! in thy Strength *I* can do all; tho' ſo weak in myſelf, *I* can do nothing: Lord! vouchſafe the benign *I*nfluences of thy Spirit, and *I* ſhall get nearer, and taſte more of thee this Day than ever: Awake, O North Wind, come thou South——bleſs'd Spirit blow, and *I* ſhall praiſe.

Octob. 11.] Bleſs the Lord, O my Soul! that made Grace to abound: To thee, O compaſſionate Phyſician, *I* owe the Cure of my wounded, defiled Soul: Lord! perfect what thy Grace begun: *I* have thy Word, thy Oath, thy ſealed Covenant to depend upon, and thou wilt make good thy Word, in which thou haſt cauſed me to hope.

1714. *Aug.* 29.] My Soul rejoyces in the *I*nſtitution of this ſweet Love-Feaſt, and my declining Body makes me hope *I* ſhall drink no more this Wine, 'till *I* drink it new; ever new, with my dear Redeemer: 'Till then, excite every Grace, and mortify every Corruption, O Lord! by this Ordinance —— Make haſte,

my Beloved, when ſhall we meet, and part no more?

1715. *March* 27.] With faint and feeble *Spirits I* went out, leaning upon my Beloved: And while my outward Man declines, his Grace has renew'd ſtrengthened, and reviv'd the inward: Lord! what Experience have *I* felt of the good Word this Morning! and the good *Spirit* witneſſing to my *Soul* the Truth of Grace: *I* depend on, and adore thy Love to poor vile Duſt.

July 31.] The Lord! my unerring Phyſician, ſees need ſtill of rougher Phyſick: And therefore made this, formerly joyful Time, to be now very melancholly to me; and not only ſhut me out of his Houſe in the Morning, for want of my Hearing, but afflicted my Head with ſuch Noiſe and Confuſion, that *I* could neither read, meditate, or pray, with any Vigour or Comfort, and could get but one Hour for Preparation for the Lord's Table, in which *I* found ſome *Sorrow* of Heart for the *Sin* of my Nature, and the mournful Remainders of the firſt Apoſtacy ſtill ſpringing up in my *Soul*: *Some* ſenſe of the adorable condeſcending Love, Mercy, Goodneſs, and Wiſdom, that found a Ranſom for ſo vile Tranſgreſſors; but all ſo ſhort of the *Subject*, *I* knew not what to do, but begg'd the holy *Spirit* to aſſiſt my dull *Soul*: *I* went out in hope of ſome reviving, and heard ſome of the *Sermon*, and my Heart anſwered the Marks of a deliberate, free, humble, thankful, hearty, unlimitted Conſent to be the Lord's: *I* renounce all other, and love to love and obey him: *I* love his Precepts, and had rather conform to them all, than be pardon'd for my breaking any: *I* ſubmit to his Diſcipline, but cannot be ſo chearful under,

under, or thankful for it as *I* ought, or improve it as *I* ſhould and would: Lord! help me, that *I* may neither deſpiſe the Rod, nor faint when *I* am corrected—— *I* adore and love all thy Perfections, even thy Juſtice, Power, and Sovereignty: *I* know thy Goodneſs is commenſurate to all, and is thy Glory: *I* adore and take thee for my Portion here, and for ever: *I* deſire no other, but more of thee, and then *I* have a goodly Heritage—— *I* like and love thy People, tho' weak, infirm, and with Spots, as *I* have: *I* love thy Inſtitutions, and long to enjoy thee in all Ordinances; to imitate thee in Holineſs, Juſtice, Goodneſs, Patience, and Humility: Lord! thou knoweſt this my Love and Choice; thou madeſt me conſent, and therefore *I* hope thou haſt choſen me, poor, vile, infirm Wretch, for thou betrotheſt in *Righteouſneſs* to thy Covenant, with thy Son, my Redeemer: He has paid my Debts to thy Juſtice, and thou wilt not be twice paid: Thou betrotheſt in *Judgment*, on mature Counſel; thy Gifts and Callings are without Repentance: Thou foreſaweſt all Events, and how often I ſhould abuſe thy Mercy, grieve thy Spirit, and yet betrothedſt in Judgment: O adorable mere Love and Kindneſs! to betroth a Creature ſo vile by Birth, ſo Deform'd, ſo Lame, ſo Blind, ſo Weak, Poor and Proud: O the multitude, original, actual, firſt, and continued Mercies in this Eſpouſal! when ſubject to ſo many Infirmities and worſe Tranſgreſſions, yet in *Faithfulneſs:* Tho' I ſin, and he corrects, his faithful Covenant fails not; he will never caſt me off, and I ſhall never depart from him. *Amen, Amen.*

1718.

1718. *May* 4.] After a dull Evening, and reſtleſs Night, I was very much ſpent this Morning, yet the Lord reviv'd my Soul: *Sweet* was the Word and Prayer, and I ſincerely renew'd my Covenant, but could not reach the Joy of Faith in a ſealed Pardon of my hated Sins, as ſometimes before: Oh! that the holy Spirit of Love and Peace would evidence the Pardon ſealed, by farther degrees of Holineſs.

1719. *Jan.* 10, 11.] Lord! if thou wilt thou canſt make me clean, and thy Covenant is to pour Water on the dry Ground: I yield my Soul to thy Government——How ſweet were the *Smiles* of my Beloved at his Table, whilſt I ſate under his Shadow in Tears of Joy, and Evangelical Sorrow: He ſeal'd my Pardon, and aſſured my Soul he is, and will be a *GOD* to me; and all he is, and has, ſhall be mine, for ever mine: I ſolemnly devoted myſelf, and all I am, and have, to him, in a firm Dependance on his Strength, ſeal'd in this Covenant: I return'd with Joy at the Oath, wherewith I had bound my *Soul* unto *GOD*; yet was quickly ſeiz'd with Torpor and Drowſineſs again: Lord! what ſhort Sweets am I allow'd here? O for the uninterrupted, full, and eternal Communion, at home!

1720. *March* 6.] I went out and heard the Sermon in great Pain, and renew'd my ſolemn Dedication of myſelf to GOD, with firm Reſolution in his Strength, to acquieſe in his Allwiſe Diſcipline, as beſt for me, how grievous ſoever to my Fleſh—— I return'd in great Torture, with Submiſſion to the Rod, tho' very ſharp.

May 1.] While I looked inward, I was almoſt overwhelm'd with Sorrow for the ſad Remainders

ders of vain and evil Thoughts, Pride, Selfiſhneſs, *&c.* which damp'd my Joy and Praiſe: O Lord! accept my broken Heart, which thou haſt ſaid thou wouldſt not deſpiſe: Teach me better how to rejoyce and mourn together, and give me more Victory over my Heart-Sins.

CHAP. IV. *Her Accounts of herſelf on Days of Faſting and Prayer.*

1690. *Oct.* 29. INdiſpos'd in Body, and greatly afflicted in Mind, for the Renitence of my Will, *&c.* *I* heartily mourn'd over, and lothed myſelf for the Madneſs and Folly of my Heart, waiting for a gracious Return to the Prayers of this Day.

1692. *April* 8.] In ſad and ſerious Reflections on my polluted Nature and Life, mourning over mine Iniquities from Childhood to riper Age; adoring the Patience of GOD; abhorring the Ingratitude of my Soul; ſeeking Pardon, and purging in the Blood of Chriſt, *I* was graciouſly aſſiſted in Publick and *Secret* all the Day, yet drowſy in Family-Prayer in the Evening.

Aug. 10.] Bleſſed be my *GOD*, and the Rock of my *Salvation*, that hath not forſaken his unworthy froward Child, but ſweetly humbled and encouraged, caſt down and lifted up my Soul, while my Body languiſhes; hath made me taſte of his loving Kindneſs, and ſeek Mercy for his Church, Myſelf, and Relations, for Mercy's ſake: Sweet Day and Evening, my Soul held up while my Body fail'd, *&c.*

Sept. 14.] Sad Reflections on diſordered Faculties and Affections; *I* drew Water, and pour'd out my Soul in ſecret Confeſſion, and begg'd the Spirit

Spirit of Humiliation and Supplication, to carry Miniſters and People thro' the Duties of the Day; graciouſly anſwered, notwithſtanding Unworthineſs and guilty Fears: *GOD* aſſiſted his Miniſters, and drew out my Heart in Confeſſion, Petition, and Praiſe: Encouraged, humbled, and directed by his good Word, my ſinful and diſponding *Soul*, *&c.*

1693. *July* 12.] *I*ndiſpos'd when *I* awaked, yet *GOD* touched my Heart in Reading, Meditation, ſecret Prayer; and *I* pour'd out my Complaint, and bewail'd with *S*hame and *S*orrow my own and the Nation's *S*ins, and begg'd for pardon and cleanſing, and pouring out of the *S*pirit: The Lord heard and anſwered abundantly all the Day, and *I* follow'd hard after God, with leſs *I*nterruption than uſual.

Octob. 11.] *I*ndulg'd Drowſineſs in the Morning, hindered my due Preparation for the Day, which griev'd and vex'd my *S*oul; yet the Lord was gracious, and in the ſecond Attempt in ſecret Prayer, drew out my Heart in Pleading; and he graciouſly heard and anſwered, and melted my Heart, and turn'd it to hate the *S*ins confeſſed, and enlighten'd and warm'd me by his Word, and ſhined on the Graces his good *S*pirit had wrought, and witneſſed to the Marks of a true Humiliation in my *S*oul: And *I* cloſed the Day in Evangelical Mourning.

1695. *March* 2.] *I* ſet a-part this Day for Faſting and Prayer, to humble my *S*oul for the *S*ins of all my Life: *I* began the Day with recollecting Particulars as far as *I* could from my Birth, and ſad and ſorrowful was the View: *I* thus pour'd out my *S*oul in Tears, and *S*orrow, and *S*hame, to my offended Father, who graciouſly touch'd

touch'd my Heart by his good *Spirit*, and found himſelf a *Sacrifice* that he hath ſaid he never will deſpiſe—— I review'd the Mercies of my Life, that aggravated my *Sins*, and encreas'd my *Sorrow*, particularly of the Year paſt—— My *Soul* is humbled within me for all the Rebellion, Enmity, and Peeviſhneſs of my Childhood and Youth, and ſhameful Ingratitude of my riper Age: I abhor myſelf, and acknowledge I am unworthy of any Mercy: I adore the Power, Pity, and Goodneſs, that took me out, and ſuſtain'd me from the Womb; and ſo long bare my ungrateful unworthy Life, and yet call'd, and invited, and cauſed my Return, after all the ſturdy Refuſals, or hypocritical partial Returns of my *Soul* to *GOD*, my Creator, *&c.* I confeſs'd with bittereſt *Sorrow* my Ingratitude, ſince my more ſolemn Covenant-Engagements, my Atheiſm, Unbelief, Diſtruſt, *&c.*—— I begg'd Mercy for Mercy's ſake, and cleanſing in the Fountain opened for *Sin*, and for all Uncleanneſs—— I acknowledg'd all the Ways of GOD to be Mercy and Truth to me and mine: And begg'd a gracious Anſwer of the laſt Years Prayers, for my afflicted Family, in the Way, Time, and Meaſure, GOD ſhall ſee beſt for his Glory and our Good.

1697. *Jan.* 25.] Reflecting on the whole Conduct of GOD, in bringing me to *Bury*, I acknowledge his great Goodneſs and Mercy—— The Lord directed me to, and aſſiſted me in ſecret Faſting and Prayer, for Health and Uſefulneſs in this Place; and drew out my Heart to the Relief of poor ignorant *Souls*, by inſtructing, pitying, praying with, and for them: And I have found *GOD* faithful to his Promiſe, in

exciting

exciting and quickening his Graces freely beſtow'd on unworthy me, while I have endeavour'd to quicken others—— When I cried, he evidently heard and anſwered—— Light and Health hath ſuddenly ſprung up to Soul and Body—— He hath guided me in perplexing Difficulties—— He hath ſupported me in Languiſhings of Body and in Diſtreſs of Soul, and ſatisfied my Mind in Doubts, and expreſſed the moſt watchful Care, and tender Conduct I ever experienced——Hath never ſuffered me to want what I have given—— Therefore my Soul praiſes my *GOD*, my Life, my All in All: And I depend on his future Care and Conduct, and reſolve to follow his Ducture, though againſt my Inclination.

1699. *Octob.* 4, 5.] I work'd hard to ſpare the following Day for ſecret Prayer and Humiliation, and begg'd of *GOD* for freedom from Interruption; *GOD* heard and anſwered, and gave me the whole Day undiſcover'd: After Prayer with my Family I retir'd, and begg'd the Aſſiſtance of the Holy Spirit, to diſcover and humble for Sin; to indite my Petitions, and excite Thankſgiving and Praiſe: I reviewed my State and Converſation for Ten Years paſt, in this *Diary*, and recollected what I could before, wherein I found great Matter of Humiliation and Praiſe: I began with Confeſſion, in which my Heart was ſomewhat melted, and ſome Sorrow, and Shame, and Hatred of, and Reſolution to forſake my Sins follow'd, yet all ſhort of what I ſhould and would have felt; I look to Chriſt for Pardon—— I review'd my Life ſince I came to this Place, with all the Circumſtances that brought me hither, and concurr'd to the Change of my State,

and

and fixing me in this Habitation: All which I take to be plainly directed by the All-wiſe *GOD*, in Mercy to me—— I was carried thro' this Day with leſs Wearineſs and Indiſpoſition of Body than uſual, and my Mind calm and quiet, waiting a gracious Anſwer, and reſolving quiet Submiſſion whatever it be.

1701. *Febr.* 14.] Bodily Indiſpoſition made me begin late; but *I* begg'd the whole Day without interruption, which *GOD* granted: And *I* began with ſearching out Sin by the Aſſembly's Catechiſm, and my Heart was fill'd with ſhame and ſorrow for dulneſs, wandering, ſtraitneſs in Duties of Religious Worſhip: Sloth and Selfiſhneſs, and Unfruitfulneſs in my Life, which *I* confeſs'd, bewail'd, begg'd Strength againſt, and Direction for ſome more Uſefulneſs —— *I* pleaded Covenant-Mercies for all the Branches of my Family; that Prayers on the File, by godly Anceſtors, may have an Anſwer of Peace, and their natural and adopted Seed, and Seeds Seed, may not be cut off from the Covenant of *GOD* with Parents.

1703. *Jan.* 4.] *I* ſet a-part the Forenoon of this Day to humble my Soul for Sin, in confeſſing and bewailing of which *I* was help'd with ſome brokenneſs of Heart: *I* thankfully renew'd my Covenant, and hope and expect the promiſed Aids of the holy Spirit, to ſubdue Sin, increaſe and quicken Grace, and guide me to Glory—— O GOD! that haſt and doſt help, never leave thy poor, weak, wandering Child, *E. B.*

1704. *Jan.* 1.] *I* roſe early, and was much indiſpoſed, but begg'd of *GOD*, that encouraged me to ſecret Faſting and Prayer, that he would enable

enable me for, and accept me in the Duty: Some gracious Aſſiſtance *I* had in Prayer with my Family; after which *I* retir'd to ſearch my Heart, and was truly ſorrowful for, and aſhamed of my Sins from my Childhood to this very Day—— *I* acknowledg'd with Thankfulneſs that *GOD* had been very gracious to me the Year paſt, in many Anſwers of Prayer for myſelf and others, for Body and Soul; and that he had ſpoke Comfort by my unworthy Mouth to ſome in anguiſh of Mind: *I* ſolemnly renew'd my Dedication to *GOD* in Mr. *Baxter*'s Words, which expreſſes my Heart's Deſire—— I concluded the Day with Praiſe, as *I* could, in great Pain and Weakneſs of Body and Mind: And depending on the Sacrifice of my great High-Prieſt, *I* expect Attonement and Strength to walk more to his Glory, and reſolve to endeavour more Uſefulneſs.

1706. *March* 19, 20.] In preparation for the approaching Faſt, my Soul applied to GOD for Aſſiſtance to Miniſters and People, my Heart was deeply affected with the Malignity of Sin, and longs for perfect Holineſs: *I* mourn'd over the Sins of the Nation and Church, and begg'd the *S*pirit of Reformation and *S*upplication to be pour'd on all; particularly, that *Bury* might be a *Bochim*, &c. and wreſtle and prevail—— Faint and diſpirited, *I* look'd to GOD for *S*trength— *I* begg'd, and he has promiſed to accept a broken and contrite Heart—— *GOD* gave me a gracious Anſwer.

1708. *Jan.* 14.] Bleſſed be *GOD*, who did not forſake his ſinful unworthy Creature in the publick and ſecret Duties of this Day: Lord! who haſt humbled and melted my Heart for the

Breach

Breach of thy holy Law, and helped me to ask thy holy *Spirit*; O give a more plentiful Meaſure to unworthy ſinful *me*, and my miſerable Family: Lord! hear, for Jeſus ſake, the Prayers of this Day, and many on the File, for the degenerate Race of godly Anceſtors in *Britain* and *Ireland*—— Lord! let thy Spirit ſtand with thy Miniſter this Day, and make everlaſting Impreſſions on all that hear him.

1709. *Jan.* 19, 20.] Mr. *B.* being abroad, I reſolv'd on the following Day as a ſecret Faſt—— I awak'd with Thoughts of the Aggravation of *Solomon*'s Sins, after the Lord had appeared to him twice: I confeſs'd the Sins of my Heart and Life, of my Family, of the Church and Nation, with ſome ſorrow and ſhame, tho' far ſhort of what they call for: I acknowledg'd the Juſtice of *GOD* in all his ſmart Rebukes on my Family, and me in them: I begg'd for the *Spirit* of Holineſs to ſanctify me more and more, and to revive decay'd Piety; to reduce the Seed of the Righteous; to provide for and diſpoſe of poor helpleſs Relations—— I begg'd the overruling Power of *GOD* on the *Parliament*, that Iniquity may not be eſtabliſhed by Law, and holy Inſtitutions continue proſtituted to vile Uſes: I ſolemnly devoted myſelf, and all dear to me, to *GOD*, his *Service*, and Intereſt; reſolving in his Strength againſt all Sin, and for all Duty; particularly, to be helpful, ſo far as *GOD* ſhall teach and enable me, to all that aſk my Aſſiſtance in Sickneſs of Body, or Trouble of Mind—— On review of the whole Day, I lay down aſhamed at the Dulneſs and Straitneſs of my Heart in all the Duties of it,

relying on the Lord, my Righteouſneſs, for Pardon and Acceptance.

1711. *Jan.* 6.] The Lord indulg'd me with more Time and Freedom; but I found great Reaſon to bewail the Vanity, Diſtance, and Darkneſs of my Thoughts: I bemoan'd my Defects; pleaded what I could for myſelf and others; but my Strength fail'd in the Evening, my Spirit tir'd, and I was loſt in Family-Worſhip, which makes me reſolve againſt ſetting apart a whole Day again for the future.

March 28, 29, 30, 31.] I began the Day with ſome Life in ſecret and publick Prayer, but was afterwards faint and dizzy: Lord! how poor, how ſhort, how imperfect, are my beſt Duties! —— *GOD* refreſh'd my indiſpoſed Head, and revived my drooping *Soul* in the Morning—— Many gracious Anſwers of Prayer has *GOD* given unworthy me; and a few of his poor Children met to ſeek his Face, for recovering ſick Friends, and preſerving others from infectious Diſeaſes: For a Bleſſing on the Means of Grace, to many of Mr. *B*'s Charge: For extraordinary *Support* under extream Pain, and *Strength* for his Work beyond Expectation: Lord! who hear-eſt for Jeſus ſake, the *Supplications* of a few of thy poor Children in particular and private Caſes, wilt thou not regard the united Cries of thy travailing *Zion*, and maintain her Cauſe ſo far as it is thine own? *Jehovah-Jeſus!* maintain thy Royal Power in thy Church, againſt all who would, or do oppoſe it; and protect and encourage all, who, in the ſincerity of their Heart, ſeek the Preſervation of thy ſacred Inſtitutions in their primitive Purity: Lord! unite all that love thee, and bear thy Image:

And

And tho' our Breaches ſeem wide as the *Sea*, yet do thou pour out a *Spirit* of Love, and Peace, and Purity, and heal them—— Lord! if *Sodom* might have been ſpared for *Ten Righteous*, might not *Britain* for many more!—— The Hiſtory of the *Jewiſh* Church, after *Jehoſhaphat*'s Reign, made my Heart ſad, yet I know not and Length of *GOD*'s Patience, therefore pray the wait, in hopes that *GOD* may yet be entreated for us, and deliver his Church from crafty prond Enemies, who own their Reſolution to ſuppreſs thoſe that cannot comply with their dividing Articles of Communion; but wherein Men deal proudly, *GOD* will be Above them; he turns the Counſel of the Froward headlong, and takes the Crafty in their own Craft.

1718. *Octob.* 16.] My Heart was melted for ſin in Meditation on Goſpel-Grace and Love: I was very deſirous to join with the Congregation in Prayer on Mr. *Wright*'s Account: I begg'd *Hearing*, and hoped I might have heard more, but ſtruggling to attend confuſed my Head, and damp'd my Heart: Lord! reconcile me to all thy Methods of humbling and cleanſing my ſinful Soul.

CHAP. V. *Anſwers to Prayers, and Deliverances in Danger.*

1690. *Dec.* 30.] A Memorable Anſwer of Prayer: Solemn Reſolution to value Prayer more, and honour a *GOD*-Hearing-Prayer, by more humble Reſignation, and joyful Expectation.

1691. *Jan.* 20.] A gracious Anſwer of Prayer in opening a Way to the Goſpel in———where there is great need, and many Adverſaries.

July 21.] Gracious Aſſiſtance in Prayer, and Return of it; while I cried, *GOD* heard, and ſtrengthened me with Strength in my Soul, and fulfilled his Promiſe: Thee will I praiſe; to Thee I commit my Ways, and Thee will I ſerve all my Days. *Amen.*

Dec. 4.] Memorable Anſwers of Prayers breath'd forth to *GOD* for Five Years paſt, wherein he hath ſhewn his Covenant-Love and Faithfulneſs, upon which I reſolv'd to call upon him all the Days of my Life.

1692. *Jan.* 25.] GOD drew out my Heart in Prayer, and quieted my Spirit in Dependance, and gave me memorable Inſtances of his hearing and anſwering Prayer in the very Petitions ask'd for ſome here, and for others at a diſtance, *&c.*

1693. *May* 28, 29.] A *GOD*-Hearing-Prayer, that hath the Week paſt been entreated of poor Duſt for Spiritual and Temporal, for Perſonal and Relative Mercies, ask'd in many Inſtances; particularly, Aſſiſtance and Succeſs to a Miniſter: Anſwer'd abundantly——Bleſs the Lord, O my Soul, who hath fulfill'd with his Hand, what his Mouth hath ſpoken; and been the Lord, my Teacher, my Healer, my Righteouſneſs, that prepared my Heart to pray, and hath ſhewed me all his Ways are Mercy and Truth, *&c.*

Sept. 10.] O how gracious, how full, how ſweet, was the Anſwer of my poor, languid, defective Prayer, in abundant Aſſiſtance in Body and Spirit, to Goſpel-Heraulds, publiſhing free Grace to vileſt Duſt, *&c.*

1694. *Sept.* 3.] A great Anſwer of Prayer, in the Recovery of a Child, by immediate Help from GOD, when thought to be paſt all Hope.

Decemb. 13.] The Lord was gracious to my

Siſter

Sister in a miraculous Recovery, for which I could not pray in Faith, or praise with that spiritual Joy, which the Mercy call'd for.

1695. *Jan.* 9.] A gracious Answer of Prayer in a searching Sermon, in which my Heart answer'd comfortably to the Articles of Enquiry.

April 20.] My Soul acknowledged the Truth and Mercy of my Prayer-Hearing-*GOD*, that taught me to ask, seek, and knock; and made me receive, find, and opened to his poor Suppliant many *Thousand* Times in this Place abundantly: I adore his Wisdom, and confess his Love, even in Denials, and beg his Conduct and Presence for the future.

May 9.] A gracious Turn of Distempers by GOD's immediate Hand.

Sept. 20.] The Lord has been gracious to me in this Place, and heard Prayer, for myself, Friends at distance, for wicked Seed of godly Parents, for which my Soul prais'd the Lord.

Ib. 22.] I adore and praise the Lord for many and great Returns of Prayer; particularly, for such as occasion the Thanksgivings of this Day, some of which were sought by a poor handful of People at——*July* 23. past.

1696. *March* 16.] I engaged the three Pastors of the Congregation to seek GOD for me and mine: I pour'd out my own Heart in secret Confession to GOD, and pray'd that GOD would prepare the Hearts of his Ministers to pray, and bow his Ear and hear: And great was his Assistance to them and me, and great my Hope and Expectation: Our Supplications were chiefly for healing a Child under sore and strange Fits, but especially for her Conversion, urging GOD's Co-

venant with her Parent, and Prayers and Tears and ſolemn Dedications upon the File.

Ibid. 31.] My Soul praiſes GOD with Chearfulneſs, for mitigating, and giving us Hopes of removing the Child's Fits: I love the Lord, and depend upon him more.

April 12.] I acknowledge the great Mercy of GOD to a young Woman under ſore Temptations, in Anſwer to Prayer for her, and with her.

1698. *March* 4.] Surpriſed by a dreadful Fire, that ſeem'd very near us; I cry'd to *GOD* for ſparing Mercy, to my own Habitation and the Town, and GOD gave me a gracious Anſwer.

Ibid. 7.] I found GOD had heard my Prayer for a Word in Seaſon, to awaken ſome poor Sinners, even while my own Heart was dull and drowſy, GOD alarm'd ſome that before were dead in Sin.

1699. *July* 13.] We return'd ſafe from *London* this Evening, to our own Habitation, which we had committed to GOD's Care, who mercifully preſerv'd it, notwithſtanding an Attempt to break it open.

1701. *Sept.* 7.] I pleaded hard with GOD to aſſiſt his Meſſenger this Day, to convince, and convert, and quicken, aud comfort by his Word; eſpecially, one that is under great Guilt and Stupidity—— It appeared, GOD heard my Prayer for convincing the Guilty, who was brought under great Terror: The Lord carry on the Work to a thorough Converſion.

1702. *Feb.* 11.] I begg'd Divine Protection this Day in Journeying, and we were wonderfully delivered in a very imminent Danger: The Foot-board breaking, the Coachman fell betwixt the Horſes, one of which was very unruly, and had

had like to have kick'd his Brains out; and both ran ſeveral Yards, the Coachman being within half a Foot of having his Back broke by the Fore-Axle-Tree, e'er Mr. *B*— diſcern'd him to be out of the Box: Yet the Lord mercifully ſtopp'd the Horſes, and we went on ſafely; and the Word was ſweet to my Soul, and I hope ſucceſsful to others.

Ibid. 18.] A dreadful Fire brake out in the Wooll-Hall; the Wind high and ſtrong, threatning great part of the Town, and my Houſe: In which I look'd to GOD, that gave me a plentiful Furniture, to preſerve and continue what his Bounty gave, without my Deſert, and beyond my Hopes; and my Heart ſubmitted to his Will, and he ſoon extinguiſhed the Flame.

March 27.] *GOD* anſwered, and by Converſation with others, I came now to underſtand that *GOD* had graciouſly anſwer'd my Prayers for my little Niece, tho' her Life was denied us; yet *GOD* ordained Praiſe out of the Mouth of that Babe, who inſtructed and profited many, by her Diſcourſe and Submiſſion, and rare Conſolations in her Extremity; which I deſire to acknowledge to *GOD*'s Praiſe, and my own Encouragement, as a full Anſwer to the Meaning, and much to the Words of all my Prayers on her Behalf; and I do here record it for ſtrengthening my own, and others Faith.

Ibid. 28.] Gracious Anſwers of Prayer, oft while I am praying; ſometimes ſoon after, at other times long after praying; but always very ſeaſonable.

April 14.] I begg'd Divine Protection, and went out to viſit a ſick Friend, and went ſafely; but in my Return, the Horſes being very unru-

ly, ran us down an Hill, and againſt a Bridge, and brake that and the Coach both, yet the Lord preſerved me and two Children with me, that we had no Harm.

1703. *Nov.* 27.] A moſt tempeſtuous Night; but *GOD* heard Prayer, and preſerv'd the pleaſant Habitation he beſtow'd upon us: Whilſt abundance of other Houſes were laid waſte, there was only a very little Glaſs broke in ours: We were the Wonder of our Neighbourhood for Preſervation: We gave Thanks to *GOD* in ſecret, and in the Family, and begg'd to be diſtinguiſh'd by true *Piety*, as we were by providential Care.

1704. *July* 17.] In great Pain 'till Noon, when a dreadful Fire raged near our Houſe: I went up to view it, and pray'd to *GOD* to diſtinguiſh us in the common Calamity, and preſerve the Habitation we ask'd of, and ſolemnly dedicated to him: GOD heard, and turn'd the Wind to ſave us—— We committed our ſelves and Habitation to GOD, and ſlept in Safety.

1705. *March* 9.] Ill Health inclin'd me to penſive Sadneſs; but I was cured in the Evening by a ſenſible Memorial of a gracious Preſervation, while a Fire brake out at *Bury*, which threatned great Part of the Town; and while Mr. *B.* with his Family acknowledg'd GOD's Sovereignty and Juſtice, and our ill Deſerts, and pleaded Mercy, for Chriſt's ſake to ſpare the Town, and diſtinguiſh between the Pious and the Wicked; the Lord rebuked the Flames, and ſpared ſome good Families in imminent Danger.

Dec. 27.] This Night we had a merciful Reſcue from Fire, kindled in a Cellar among ſmall Wood, not diſcovered 'till the Morning, juſt before we met for Family-Prayer. 1706

1706. *March* 20.] My Prayers for many Months paſt, now graciouſly and fully anſwered, for a poor unſtable Soul under Backſlidings, who is now returning with Shame and Sorrow to the holy Feaſt he has long neglected: I begg'd of GOD to pity, pardon, comfort, and eſtabliſh him in his Houſe, and at his Table; and gave Thanks for his Bleſſing on his Word preach'd, and private Converſation and Prayer for his poor Ambaſſador.

1707. *Jan.* 12.] I pleaded GOD's Promiſe, to meet and bleſs his aſſembled People, for Strength and Healing to his poor infirm Ambaſſador, and Succeſs on his Preaching, and private Inſtructions—— Bleſs the Lord, O my Soul! for a chearful Day and Evening.

July 17.] At Midnight, a doleful Cry of Fire rais'd the Town, and our Family all went forth, ſave myſelf and one Servant: I retir'd to my Cloſet, and pour'd out my Heart to GOD, and begg'd the Town might yet be ſpared, and reform'd; his People diſtinguiſhed in the threatning Calamity; the Helps preſerved and ſucceeded: I acknowledged former diſtinguiſhing Mercies to me, and many of *GOD*'s Children in like Dangers: And the Lord ſent a plentiful Shower, and held the Winds from blowing; and when I went out of my Cloſet, I perceiv'd an Abatement of the Flames: I endeavour'd to improve the Midnight Cry in Diſcourſe with my Servant; then return'd to ſecret Prayer again for the Town, and the Lord heard the Cry of the Afflicted, and rebuked the Flames, which were maſtered in leſs than an Hour and half's Time.

1708. *Jan.* 22.] The Lord aſſiſted me in pouring out my Heart in ſecret Prayer for —— —— and he preſently anſwer'd.

March

March 12.] I had heartily pray'd for poor, doubting, trembling Souls, and found by my Converse with them, that *GOD* had graciously heard my Cry, for supporting them in horrid Tempations, and strengthening them to Combate with prevailing Corruptions; and still uses unworthy me as an Instrument of some good to others, tho' so evil myself: To thee, Lord! be all the Glory.

April 15.] The Lord has heard Prayer, and answer'd signally, in defeating the *French* Invasion; dispersing the false Prophets from these Parts; softning the Spirits Mr. *B.* laboured with for Family-Peace, and obviating a Difficulty in his Ministerial Office.

1709. *April* 5.] I was much indispos'd and dispirited, and inclined to Melancholly; and late, in secret Prayer in my Chamber, my Cloaths took Fire, I know not how, nor could I discover it 'till I arose from my Knees; yet the Lord, my Preserver, directed my Hands to subdue it; and my Servants (without my Calling) came immediately to my Assistance, and I received no harm, blessed be GOD!

May 26.] I spent the Forenoon in frequent short Addresses to the Throne of Grace for seasonable speedy Relief to over-press'd Spirits; I pleaded *Promises* to Hearing and *Prayer*, and that the *Peace* of GOD may guard their Minds, and make all to work together for good; and concluded with *Praise* for distinguishing Mercy to unworthy me, and my Spirit was calm, and I wait in Faith and Hope of a gracious Answer — The *Prayers* of this private Fast were mercifully answered, *June* 22. ——

1711. *Nov.* 1.] I received my dear Mr. *B.* in safety,

ſafety, tho' purſued by an Highwayman, late in the dark, ſo graciouſly hath GOD heard *Prayer* for us aſunder.

1712. *June* 17. *to July* 9.] In the Morning with an unuſual Faith and Fervency, I was drawn out in ſecret *Prayer* for the Church of GOD, eſpecially in theſe ſinful Iſlands—— In the Evening about Seven or Eight a Clock, I was ſeized with a violent Rigour upon my Nerves, which laſted all Night, and the next Morning a Fever ſucceeded, which affected my Head, that I was incapable of directing thoſe about me, what to do with me: Yet ſo graciouſly did the Lord hear my daily and laſt Supplication in ſecret, that I was willing rather to depart and be with Chriſt, and had not one Cloud, Doubt, or Fear of Death thro' the whole Sickneſs: The Diſeaſe appear'd deſperate, and no Hope of my Life from Humane Help remain'd: But my dear Relations ceas'd not to pray, and call on others to join; and many from whom I expected not ſo great a Share of Affection, were much enlarg'd in *Prayer* for me; and the Lord was entreated to ſpare a poor, ſinful, unworthy, unprofitable Creature, and ſay, *Return*; while the ſtrong Men bowed under the ſame Diſeaſe, and fell down ſlain, tho' the ſame *Phyſicians*, and Means uſed for them as for myſelf—— So, Father! it has ſeem'd good in thy Sight; thy Will be done: But what ſhall I render? What ſhall I do? ——— I am thankful for Life; it is GOD's Gift; it is given in anſwer of *Prayer*: But, Lord! if I improve it not to thy greater Glory, how ſad ſhall be? Thou knoweſt I had no Deſire to live, but for better Service: And ſhall I be called from a ſeeming abundant Entrance into Glory again,

to

to ſtruggle with Fleſh and Blood, World and Devil, and not be made more than Conqueror, through the Captain of my Salvation? O Lord! on thee, through thy Aſſiſtance did I caſt my ſinful Soul, and loathſome Body, when I thought them parting, without a reluctting Thought: And ſhall I diſtruſt thy Power, or Love, in what thou haſt for me yet to do, or ſuffer? Strengthen my Faith by this Experience of thy Power and Goodneſs, for Jeſus ſake, whom thou heareſt always.

1714. *Dec.* 4.] Being with Mrs. *W.* in a deplorabe Travail, ſhe deſired me to go Home and pray for her; and not long after my poor Diſpatch of the Errand, and while we were recommending her Caſe to GOD in our Family, ſhe was delivered of a living Son, to our great ſurpriſe.

1715. *October* 1.] Having been extreamly Deaf and Aſthmatick, ſince *July* 24. I now hear and breathe with uſual freedom: My Hearing returned of a ſudden, with ſtretching Noiſe, which I cannot account for: Lord GOD of Nature! that madeſt and knoweſt every Part, thou canſt and haſt heal'd a poor Worm ſuddenly and unaccountably, I will ever praiſe thee.

1718. *Dec.* 3, 4.] Thankful for former Experiences, I pleaded GOD's Promiſe for Direction, in a very difficult Affair, reſolving to wait his Time and Way—— In one Hour, GOD opened a promiſing Scene.

CHAP. VI. *Some of her Morning and Evening Remarks.*

1690. *Sept.* 28. O Infinite Love, that haſt Mercy on whom thou wilt have Mercy! After

ter what Indiſpoſitions, Sins, Uncomfortableneſs and Diſcouragements, doſt thou yet invite, excite, draw, and allure thy poor, wandering, returning, un-deſerving, ill-deſerving Duſt! *Hemingford eſt mihi Phanuel, ibi apparuit mihi Dominus.*

October 3.] More ſparing Communion in ſecret, more abundant in the Family, very ſweet in the Evening.

Ibid. 30, 31.] Strength to combate, rather than overcome; yet ſome Victory, and more expected from the all-conquering Spirit of GOD freely promiſed.

Nov. 4.] Happy Morning! while I enjoy'd, what I never deſerv'd to have taſted more.

1691. *Aug.* 5.] Bewailing Pride and Peeviſhneſs, with little Victory, loathing myſelf for diſhonouring GOD, by uncomfortable Walking; begging GOD to ſhew me why he contended with me, in withdrawing the comfortable Influences of his holy Spirit.

Octob. 22.] GOD met his poor Duſt in the Morning; but, oh! whither did my Heart wander afterwards!

Ibid. 26.] O unſtable Soul! how ſoon diverted from, or diſturb'd in Acts of Love and Praiſe to GOD, who has given me Songs in the Night.

Nov. 11.] Sweet Aſſiſtance and Influence of the good Spirit of Grace this Morning: Lord! what a *Bethel* doſt thou ſometimes make my Chamber? What ſhall I render to him that taught me to pray, and ſo often and manifeſtly heard and anſwered?

Ibid. 30.] O Lord! truly I am thy Servant, I am willing to be at thy Diſpoſal; and if ever I reluct thy Diſpenſations again, let this Morning's Entertainment and Reſolution witneſs againſt me.

1692.

1692. *Jan.* 16.] More lively, and ſatisfied in revolving the Thoughts of GOD, than in expreſſing my Wants, Deſires, or Acknowledgments in Prayer, yet in both graciouſly aſſiſted by the free Spirit—— Some better Temper under ſad Tidings than formerly.

Ibid. 29.] Lord! how unſpeakably ſweet has this Morning Addreſs been? Thy Preſence has been better than Life in its utmoſt Perfection: And if ever I chooſe the beſt of ſenſual Pleaſures before, or with the Abatement of ought I have taſted this Morning, let theſe Lines witneſs againſt and recal my backſliding Soul: Oh! that poor deceived Worldlings might taſte of thy Proviſions! and that thy dear diſtreſſed Children might feed joyfully thereon! Lord, ſupport in the Way thoſe whom thy Grace hath made Heirs and Expectants of future Glory.

Febr. 5.] Three Hours ſpent at *Thurlow*-Hall this Day, were more ſweet than a Thouſand elſewhere.

Ibid. 13.] Lively Communications of the holy Spirit repeated, after all the Dulneſs and drooping Torpors of my Soul, under bodily Diſtempers: Oh! how ſweetly variegated are my heavenly Father's moſt wiſe Diſpenſations! and how unthrifty my barren Soul under this rich Manuring! How much ſtill remains of uncured bewailed Diſtance from GOD? Of ſecret, ſly Preferences of poor, ſordid, low, little Intereſts of this Fleſh, to the Glory of my only Rightful Sovereign, Lord, Owner, Benefactor, final Happineſs, &c.

Ibid.

Ibid. 15.] Still adoring the Divine Conduct, that by every Wind is driving his poor, wandering Creature to Eternal Reſt.

Ibid. 19.] Aſhamed, and ſad, in conſideration of the wonderful Structure of my Clay-Houſe, inform'd by an immortal Spirit, capable of Reflection, *&c.* ſo long utterly, uſeleſs to my Creator's Glory: Still ſo little anſwering the noble Intentions to which Body and Soul were moſt wiſely and righteouſly directed, yet adoring the Divine Bounty, Pity, and Patience, that Pardons, adopts, ſanctifies ſuch unworthy Duſt: I reſign'd Body and Soul entirely to him that made them, begging a willing, happy Diſſolution.

April 5.] Sweet Morning! GOD hath drawn, and my Heart aſcended: His Spirit indited and urged ſtrong Cries for more Grace, more Stability in Faith, Obedience, Reſignation, Adherence to GOD my Rock; Purging, Pity, Proviſion, for poor, pained, tortur'd Friends; for Returns to the Erring; Taſte of the Proviſions of GOD's Houſe to Strangers; Succeſs of the Goſpel; Reformations of Churches abroad and at home; particularly, a penitent Temper and Diſpoſition to *England* this Day.

Ibid. 7.] Unſtable as Water, my Soul cannot excel: Where are the ſweet Influences lately aſted? O immutable, omnipotent Father of Spirits, in thee only I live, move, and am; thy Gifts and Callings are without Repentance, thou can'ſt raiſe the Dead, let my Soul revive.

Ibid. 19.] The Lord hath made good his Word, in which he hath cauſed me to hope evidencing Pardon of Sin, that I cannot ſay I am ſick: ſweetning bodily Langours, that my Heart chooſes

chooſes Pain and Sickneſs, with ſuch Manifeſtations of Covenant-Love, rather than the beſt Eaſe I ever enjoy'd, with leſs Light of GOD's Countenance.

July 2,] Pained Fleſh, with a placid Mind, makes joyful Groans: Pleading my Share, thro' free abounding Grace, in the rich Inventory my Lord hath bequeathed to ſuch vile Duſt as *I* am. If *Paul* or *Apollos*, if Life and Death are mine; why may I not expect the Promiſe, and what the holy *Spirit* has help'd me ſo oft to beg? Lord! ſay, *Amen.*

Ibid. 19.] All the World never gave me ſuch ſatisfying Delight as this Morning's Communion with GOD: And whence is this to me, that my Lord will thus viſit, revive, and cheriſh his poor dull, languiſhing, unworthy Child! O what ſhall the full, ſatisfying, aſſimilating, eternal, immediate Viſion of GOD be!

Sept. 1.] My Joy ſoon abated; 'tis *April* Weather with me; I am ſtill in a floating Iſland. Lord! when ſhall I dwell on the Continent?

Ibid. 16.] Sorely afflicted with acute Pains and threatning Symptoms; yet encouraged and upheld by the Light of GOD's Countenance better than Life or Eaſe. My *Soul* thirſted after GOD; I was free from the Terror of the dark Valley, to which I thought myſelf approaching: Deſirous to be diſſolved, yet willing to live, if I might thereby more honour GOD.

Ibid. 20.] Awaked with GOD, but preſently wandering from him, recover'd in Reading, Meditation, and Prayer: Lord! encreaſe my Faith to a more ſteady fixing on thee, my GOD, my All;

Lord

Ibid. 27.] Lord! how good art thou? How vile am I? Sad Reflection on the Fountain that ſends forth vain and evil Thoughts.

Ibid. 30.] The brighteſt Manifeſtation of Divine Love ſoon hid by Clouds of vain and wicked Thoughts, which yet diſtilling in penitential Tears, are ſucceeded with ſweet Glances: Lord! if ſuch Thorns in the Fleſh muſt follow every Lift which thou giveſt me Heaven-ward, let it keep me more humble, watchful, and prayerful, and ſtrengthen my Faith in all.

Octob. 14.] The Lord is my Shepherd, Phyſician, Pilot, to him I cried and cleave, and he hath brought back my wandering, heal'd and guided my wounded Soul, and ſpake my tumultuous Thoughts and Paſſions into a ſweet Calm: Return to thy Reſt, O my Soul! and let this Experience teach thee whither to fly in future Storms, from Satan or thy raging Luſts.

Ibid. 19.] Still met, encouraged, and aſſiſted; acting weak, and begging ſtronger Faith on my Almighty Redeemer, with thankful Acknowledgment of his powerful Aid, ſubduing my Corruptions, helping me to plead for a further Effuſion of the Spirit, and to long for ſpotleſs Perfection in Glory.

December 14.] Glorious Sights of future Glory ſweeten the World's Frowns and Death's Terrors: And now, Lord! let me ſee Man no more on Earth, if I may ſee the Redeemer of loſt Man in Glory: O the Triumphs of thy Love! And what can vile Duſt ſay more? Is this the manner of Men, O Lord! who is it that finds his Enemy and lets him go? But how long, and how oft haſt thou found me in Enmity, and reſcued me from my ſelf-ruining Luſts? And

now ſhined into my ungrateful Soul, as if I had never griev'd thy Spirit: Oh! keep for ever the Impreſſions of thy myſterious Love on my unſtable Spirit.

1693. *Jan.* 2.] I adore thy preventing Grace to an unworthy, yet returning Prodigal: Lord! how haſt thou confuted my guilty Fears, and made me joyful in the Houſe of Prayer! O let unparallell'd Love beget ſome ſuitable Affections that may never wear off, and keep alive preſent Reſentments, 'till I begin Eternal Hallelujahs. *Amen.*

Ibid. 6.] Some Help, more Hope of the Spirit of Grace to purify, ſanctify, *&c.* Lord! what cannot free Grace make of the vileſt Wretch! on thy Righteouſneſs alone I reſt my guilty polluted Soul; help, Lord!

Ibid. 21.] Serious Reflections on the uncreature-like Temper of my Spirit from Infancy to Age, humbled my Soul, and makes me adore Divine Patience, and thankful for a begun Cure, and good Hope, thro' Grace, of perfect Purity.

Febr. 1.] Pain continued, but greatly ſweetned by Communion with *GOD*: Some Taſtes of and Breathings after my heavenly Country —— A comfortable Meeting with my Beloved in his Houſe; I adored his condeſcending Love, in teaching vile, dull, froward *me* by Word, Rod and Spirit.

Ibid. 9.] Awaked with *GOD*, and found his good Spirit drawing my Heart upward; and ſome Help againſt ſpiritual Enemies, that had made me weary of my Life: Willing to follow where *GOD* leads, tho' ſore againſt my natural Inclination.

Ibid. 11

Ibid. 11.] Crying to *GOD* that heals my bodily Infirmities, to perfect the Work of Sanctification on my Soul, longing for Cleanſing from the Leproſy of Sin, tho' by pulling down the Houſe.

Ibid. 16.] Continual violent Pains render me incapable of Reading, Prayer, or Meditation: Yet willing of any Diſcipline for Cure of ſpiritual Maladies, under which I ſtill labour: Strike, Lord! ſo thou ſtill healeſt; Wound for Cure, and ſpare not.

Ibid. 27.] Adoring the Wiſdom of *GOD* that reſerv'd ſuch full Diſcoveries of Sin to Maturity, that might have ſunk me in my firſt Converſion: Applying Chriſt's Blood, pleading his Covenant, and Promiſes of Cleanſing: Begging his daily Aid in Temptation, and Conduct in Life, with entire Submiſſion endeavour'd and aim'd at, bemoaning Reluctances, *&c.*

April 11.] Still indulg'd by ſmiling Providences, begging my corrupt Nature may not turn Mercies to my Bane, or abuſe the tender Love of *GOD* to his Diſhonour, but in all the Sweetneſs taſted in the Streams, be led to the Fountain, and find this Day's expected Meeting in *GOD*'s Houſe bleſs'd to that End: *GOD* heard and anſwered, and my Soul was encouraged againſt the Fear of Death, and refreſh'd and comforted.

Ibid. 24.] I began the Day comfortably, but haſtily accepted an Invitation to a Journey of Pleaſure, before I had Time to ask Counſel of *GOD*, made me fear the Succeſs; but the Lord was gracious, and preſerv'd me, and ſweetned the Day by good Company, in ſinging to his Praiſe.

May 6.] Reflecting on my ſinful Soul, from my Childhood to this Day, I find my Heart humbled with amaſing Sorrow for what I ſtill remember, and feel the Remainders of, and aſtoniſhed at the Patience of GOD, in whoſe ſight all my paſt, (remembered and forgotten Sins, as to me) are ſtill preſent, that yet waits to be gracious to an ungrateful and rebellious Creature: I acknowledge, I deſerve nothing but Hell, yet fly to his offered Mercy in Chriſt, and beg he would deal with my Sins after his own hatred of them, and ſhew Mercy to me, miſerable Sinner, according to the Tenor of his gracious Covenant in Chriſt Jeſus,

Ibid. 23.] Griev'd at my raſh Compliances, with miſſing the Lecture this Day (by my Friends ſoliciting and engaging me Yeſterday to a Journey before due Conſideration) I cried to GOD for Pardon in the Blood of Chriſt, that cleanſe from all Sin, and begg'd his holy Spirit to compenſate my guilty Loſs of publick Ordinance by private Converſation, and reſolve in his Strength againſt haſty Reſolutions for the future ——The Lord was gracious and heard my Prayer, and made the Day comfortable.

Ibid. 30.] Interrupted in ſecret Duties by Buſineſs, ſincerely deſign'd to the Glory of GOD the Succeſs anſwer'd not my Care, yet the Lord was gracious and heard the poor, wandering ſhort Requeſts of my Soul, and made me adore his Love, and loath myſelf.

Auguſt 4.] The *GOD* of Love drew near to my Soul, and made me taſte inexpreſſible Inſtances of his Power and Love, that carried me above former Temptations, that uſed to intangle and enſnare my Soul: And fill'd me with joyful

joyful Hope of his eternal Love, that my Soul aſcended in a Flame of Love and Deſire to be with him----His powerful Influence this Morning experienced, makes me ſubmit to his Pleaſure, in continuing my painful Combate with Sin, and abates the Horror of Suffering, 'till he ſhall in Mercy call me from both, to eternal Reſt and Glory.

Ibid. 24.] I adore thy Goodneſs in Evidences of thy Love to me (ſuch ungrateful Duſt) and of my Love to thee, tho' ſo mix'd, imperfect, and languid, that I loath myſelf----O Lord! let Love beget Love; and now, when I begin to cry, thou heareſt, and my Heart begins to burn.

Sept. 2.] Sadly diſturb'd with mere Trifles: Lord! how impoſſible is it to watch one Hour without thee? Reviewing the Temper and Tranſactions of my Soul, and the Dealings of GOD with me the Year paſt, I find Matters of deep Humiliation from the conſtant Erruptions of my polluted Nature-----Unkind, ungrateful, unnatural Carriage, to the moſt beneficent, indulgent, patient, compaſſionate Father, Redeemer, and Comforter----- Sufficient Grace in doleful Combats, encouraging Anſwers of Prayer in all my Diſtreſſes; ſo that the Joys and Sorrows of the paſt Year, ſeem higher and deeper than in any preceding Year.

Ibid. 4.] O Lord! that haſt promiſed, if I reſiſt thou wouldſt make my Enemy fly: And haſt enabled me to reſiſt, make good thy Word to thy Servant, on which thou haſt cauſed me to hope, and give me in due Time, a joyful Victory, and in the mean Time ſufficient Grace, for ſo thy ſeal'd Covenant aſſures me, on which I humbly Challenge thee-----

Ibid. 16.] Indiſpoſed Body clogging my aſcending *Soul*: Reluctıng Fleſh ſtruggling with a reſigning Will: The holy Spirit aſſiſting, ſome Victory; ſweet, calm, joyful Hope, Love, and Longing for the coming of my Lord, Redeemer; my Life, Love, Joy, and Crown.

Ibid. 26.] Lifted up in Reading, Meditation, and Prayer more than ordinary; ſo far above the World, that it was almoſt painful to converſe in it.

Nov. 4.] Reflecting on my State, *GOD* gave me his Spirit to bear Witneſs with mine, of his Grace in Converſion, reſcuing my miſerable, guilty, loſt Soul, by his precious Blood and almighty Power, and fill'd my Heart with Joy, and melted it with filial *Sorrow*: Encreas'd and encouraged its Dependance on my Lord, Redeemer, and excited Love, and longing after further Enjoyments of him. Viewing my ſinful Heart and Life more fully, my *Soul* was amazed to doleful Dulneſs, and loſt its lively Senſe of Chriſt's dying Love.

Dec. 11.] I heartily and entirely reſign'd all I had, or would have, to *GOD*'s Diſpoſe, reſolving to Praiſe and Love him, whatever he does with His, or Mine, or Me---- Thus the GOD of Love laid in his Cordials to prevent the fainting of my *Soul* under a ſharp Diſpenſation; and in a few Hours after, I receiv'd the News of dear Siſter *H*'s Death, with more compoſure of my Spirit than I expected, and with more chearful Reſignation than I ever yet experienced, under ſo afflicting a Stroak: Yet the awful Senſe of GOD's Anger, together with natural Affection to the Deceaſed, and her ſurviving Children, ruffled my Mind into a

Diſ

Diſpute of GOD's being a GOD-Hearing-Prayer.

1694. *Jan.* 3.] A painful, thoughtful Morning: No Gueſs yet at GOD's Meaning in this unpleaſant Juſtle, from ſweet Retirement in the Country, to ſad Noiſe in *London*; yet unfeignedly willing, and will be thankful for any Method that ſhall cure the loathed Corruptions of my Heart, in hopes whereof I came, as I ſuppoſed, at GOD's Call, and wait his Pleaſure, and beg his Spirit to ſupply all my Wants, and qualify for all Duty.

Ibid. 6.] I pour'd out my Complaints to GOD, and urg'd the Promiſe of his holy Spirit; and appeal'd to his All-ſearching Eye the Sincerity of my Heart in following his Call to this Place, and begg'd his Direction and Preſence in Spiritual and Temporal Affairs, reſting my guilty, weary Soul, and all ſecular Difficulties, on him that came to miniſter to the Neceſſities of loſt Man.

April 3.] Bleſſed be the GOD of all Mercy, who graciouſly preſerv'd my Habitation in the Country from Fire, kindled an Hour before it was diſcovered, that I had no Injury thereby.

June 12.] Confined to my Bed 'till Four in the Afternoon, in great Pain and Indiſpoſition of Body and Spirit, yet ſupported to Patience, under my own and Relations Calamity: When I aroſe, I cried to the GOD of Truth, to pay what had been lent to him, in Pity to the Poor, and he heard and helped e're Sun-ſet.

Octob. 20.] A Fire broke out near my Chamber in the Evening, which was mercifully put out with little Diſturbance to me; and another

ſeaſonably prevented at Midnight, without my Knowledge or Care.

Ibid. 23.] Some ſweet Foretaſts of the Pleaſures of a diſembodied State: Ah! too ſhort, imperfect, diſtant! Bleſs, the Lord, O my Soul! for any thing in preſent, with future Hope.

Nov. 5.] Bleſſed be *GOD*, my Rock and Strength, tho' my Joys are often interrupted, my ſolid Peace and Satisfaction is continued.

Ibid. 14.] My Soul melted in Meditation on the free, boundleſs, ſurpaſſing Love, Patience, Bowels, of my heavenly Father, ſo far above the tendereſt, earthly Parents: Aſhamed at, and mourning over the ſhortneſs and peeviſh Impatience of my Spirit, when I ſee not all I would in young Ones: I went from my Knees without begging a Bleſſing on publick Ordinances, and ſucceeded accordingly.

Ibid. 22.] I found gracious Aſſiſtance in Converſation with poor miſtaken Souls.

1695. *May* 20.] Very ill, and indiſpos'd in Body and Mind; in ſad Apprehenſions of a Decay of Piety in ſome dear to me.

June 20.] My Soul hath ſtill in Remembrance the Wormwood and the Gall: The Sins that ſtained my Youth and riper Age, and ſtill are the Plague, and Sore, and Shame, which I bemoan and beg healing for, more than the remove of any Sickneſs or Smart.

July 17.] A raſh Word brake from my Lips, which my Heart ſmote me for immediately; and I lift up my Soul for Pardon, and do believe it forgiven, and do reſolve to be more watchful for the future.

Aug. 14.] Sad Tidings of awful National Diſpenſations ſent my Soul to my everlaſting Rock with

with more fervent Prayer and fixed Heart: Lord! encreaſe Faith, and fit for all Events, that Glory may redound to thee, whatever becomes of poor Worms.

Ibid. 30.] A comfortable Day fill'd with Perſonal and Relative Mercy: Excited to Praiſe and Joy, Love and Thankfulneſs.

Sept. 8.] To the Living *GOD* will I ever carry my dead Heart, for he quickens it.

Ibid. 13.] Referring my own and my Friends Remove to *GOD*, I begg'd of him that guides the Birds of the Air to their Neſts, to appoint the Bounds of our Habitation, where he may delight to dwell, and we may abide under the Shadow of the Almighty.

Octob. 5.] I left *Norwich* comfortably and chearfully, with good Hope, thro' free abounding Grace of the Pardon of all my Sins in that, and all the Places *GOD* has ſent me to, and been with me in: I came ſafe to *Katton*, and prais'd the Lord.

Ibid. 18.] This Morning my Chamber has been ſweeter to me, than a Thouſand elſewhere; Lord! what Approaches canſt thou make to a Soul in Clay! How ſweet thy Word read and meditated on, when thy holy Spirit aſſiſts! what ſtrong Conſolations!

Ibid. 19.] My Soul was tuned to Praiſe: Ruffled by a Surpriſe, but ſoon recovered by looking from Inſtruments to *GOD*.

Nov. 1.] The Lord has guided and ſweetly calms my Spirit, and gives ſome Victory over Paſſion. Pride, Impatience; Reluctancy at Divine Diſpoſals, and Joy and Thankfulneſs in and for his redeeming Love——Adoring my heavenly Father in wounding and healing my ſinful

ful Soul and Body, praying for them that ungratefully treat me, and for the *Seed* of his Servants.

Ibid. 20.] Begging that free Grace may lay hold on young Ones under my Care, and that all the Vanity and Vexation that ſtains my choiceſt Creature-Comforts, may wean me from over-lov'd Enjoyments.

Dec. 29.] A comfortable Day in *GOD*'s Houſe: A ſeaſonably Supply, when I had taken the laſt to give the Poor.

1696. *Jan.* 3.] Dull and penſive under ungrateful Treatment from Creatures, yet well ſatisfied in my heavenly Father's Love and Diſcipline, chuſing rather a bitter Weaning from, than an inordinate Love to any Thing here, and far leſs griev'd thereat.

Ibid. 29.] Thankful to *GOD* for innumerable Inſtances of hearing Prayer, healing Diſeaſes, eſpecially Spiritual; for gracious Ductures, bountiful Supplies; ſecret Methods of Mercy to me, and mine, and His: Adoring his Grace in honouring an unworthy Worm in ſowing and affording Seed, bleſſing and returning Seed ſown in better Bleſſings: Lord! I adore thee, for what am I?

July 21.] I had raviſhing Conſolations from my Beloved, that fill'd my Heart with Joy, and my Tongue with ſinging: While my pained Head and trembling Hand forbid Writing, my Joys are beyond Expreſſion.

Ibid. 28.] My pained Head, and trembling Nerves, and fainting Spirits, hinder not the Joys of the holy Spirit----I heartily thank and praiſe *GOD* for every chaſtiſing Rod, and pray (as for my own Soul) for thoſe he has made Inſtruments of

of my Trouble; I own the longeſt, ſharpeſt Correction, far leſs than I deſerve, and no more than I have needed: I humbly bow to thy Will, and accept with Love and Reverence all thy Chaſtiſements, and caſt myſelf and all my Cares on thee. Witneſs my Hand, *E. Lloyd.*

Aug. 8, 29.] The Lord was gracious and continued Health and Strength; and which was far better, the Aſſiſtances and ſweet Influences of his holy Spirit, my Sanctifier, Supporter, Comforter, Advocate, and Pledge of Eternal Life: Lord! all my ſweet Calms and Peace, my Dependance, Reſignation, Acquieſcence, and Submiſſion, is thy Gift, thy Work: O never leave thy ill-deſerving Worm, that can do nothing, or enjoy any thing without thee.

Sept. 1.] Angry Reſentments of paſt Injuries riſing in my Spirit, were ſweetly calm'd by lively Meditation on the Life of Sorrow, and cruel Death of my Lord, Redeemer; in which, his holy Spirit influenced my Soul, on whoſe enlightning, ſanctifying, comforting Operation I do and will rely for Mortification, Vivification, Direction, help in Prayer, *&c.* and acknowledge to the Glory of free Grace the good Experience of all for many Years.

Octob. 20, 21.] Having begg'd *GOD*'s Direction, and following the Call of his Providence as near as I can diſcern, I ſet forward for *Bury*; and tho' my Horſe fell down in a great Water, I was graciouſly preſerv'd without Hurt—— My Mind grew penſive and ſad at leaving the Place, and Inſtruments *GOD* had made greatly comfortable to me: I renew'd my Reſignation, and bewail'd my Reluctancy, and appeal'd to GOD my unfeigned Deſign to follow his Direction

on in the Change and Choice of an Habitation, and the Lord mercifully preſerv'd me, and brought me ſafe to my Lodgings there, *Ibid.* 22. ——Where, I hope, he will be with me, inſtead of Friends amongſt Strangers.

Ibid. 28.] The Lord was gracious, and heard my Cry, and gave his ſweet Spirit to enlighten and quicken my Heart in Reading and Meditation, and help'd my Infirmity, and gave ſuch ſweet Taſtes of the harmoniſing Praiſes of Angels, and perfected Spirits, that my Soul aſcended where it would ever, ever dwell: and now my Midnight is turn'd into one of the moſt joyful Mornings I ever enjoy'd: I waited patiently on the Lord, and he hath heard and anſwered, and my Soul doth magnify the Lord, and rejoyces in *GOD* my Saviour——Lord! never be a Stranger to thy poor Worm in the Habitation thou haſt choſen for me.

Ibid. 30.] A gracious return of Prayer in a comfortable Habitation; Friends amongſt Strangers, bountiful Supplies, kindeſt Intimations of my heavenly Father's Love, Care, Wiſdom, Pity, Pardon, to unworthy *me* all my Life long, and moſt evidently in his late Diſpenſations of Providence.

Nov. 1.] Lord! how ſweet are the Prelibations of an Eternal Sabbath, while my Soul follows after Thee, and thou ſtoopeſt to converſe with one ſingle Worm in ſecret Duties: Lord! for Fire out of the Mouth of thy Witneſs this Day to conſume my Droſs, to quicken Grace, and to invigorate my Spirit.

1697. *Jan.* 3.] GOD taught me to Pray, and heard my Cry; he aſſiſted his Meſſenger to draw the Bow with full Strength, and to cry

to

to cry to him to direct the Arrow, and gives Hopes of anſwering: Lord! I look, and will wait for ſome of the Arrows from thy Quiver this Day, to ſtick faſt in my own and others Souls: I bleſs thy Name for ſweet Directions to live on another's Life, to ſatisfy by another's Righteouſneſs, and to act in another's Strength: Lord! ſtrengthen thy weaſt Duſt.

Ibid. 10.] I earneſtly asked for more powerful Operations of the holy ſanctifying Spirit to heal, unite, and purge, my earthly wandering Soul, and carry on hopeful begun Convictions, wherein poor unworthy Duſt has been ſo much honoured——— A gracious Anſwer of Prayer for this.

Feb. 2.] Some ſuitable Affections to my dear Redeemer: Kindly Mourning for, and hatred to my Sins: My Soul drawn out in Love, Hope, and Faith, to him that ſo dearly purchaſed, ſo firmly purpoſed to ſanctify it: Lord! what is all this World to me, whilſt thou thus expreſſeſt thy Love? Oh! keep it for ever on my Heart; cloath me with the Sun of Righteouſneſs, and the Moon will be under my Feet.

Ibid. 12, 13.] Some Paſſages of Divine Providence made my Way dark, in which I begg'd Direction in Prayer, and wait in Hope.

Ibid. 18.] Still flying to GOD to direct my Spirit, under Difficulties his Providence has led me into; and I cannot, by all my Underſtanding, extricate myſelf from: And therefore I do, and will caſt my Care on him, believing his Power, and Wiſdom, and Truth, I rely on his promiſed Direction, and humbly beg the Event in Mercy, not in Judgment.

Ibid.

Ibid. 25, 26.] Calm and quiet, begging and waiting for Direction in Difficulties—— Confus'd again, and unquiet: Lord! what mutable unſtable Affections! I bemoan'd the jarring Ataxy in my diſtorted Soul: I endeavour'd to retrieve what had diſquieted my Mind, yet not knowing what to do, my Eyes are to the Lord.

March 4.] Still begging my Way to be made plain, Providence ſeems to confine me to the Place—— GOD ſent me a wiſe and faithful Friend, whoſe Counſel was contrary to my Expectation, for complying with what I diſputed.

Ibid. 9.] The Lord drew near, and taught me to Pray, and heard my Prayer, and made my Chamber his Preſence-Chamber, and aſſured me of his Love, and that all his Ways ſhould be Mercy and Truth: Lord! do what thou pleaſeſt in all Occurrences of Life, and never ſuffer my Heart to reluct—— At Night I found plain Directions of Providence to abide in this Place; and what I had diſcouraged, was ſtill continued.

Ibid. 23.] In the Multitude of my troubled Thoughts, thy Comforts delight my Soul: I adore the Mercy of a free and frequent Addreſs to GOD, my unerring Counſellor, and unchangeable Lover, who hath given me Heart's Eaſe in Prayer, and ſome Hope of ſeeing the Beauty of late dark Diſpenſations.

Ibid. 27.] Sweet Morning Hours, while GOD deſcended, and my Soul aſcended.

April 3.] The Lord helped me to caſt my feeble, penſive, weary, wavering, perplexed, tumultuous Soul, on the Conduct of my ſweet Guardian, and found a gracious Calm before I ſlept.

Ibid.

Ibid. 7.] I was again call'd to the Thoughts I had diſmiſs'd, and finding both Counſellors and Counſelled had referr'd the Matter in Diſpute to GOD's Direction, and appointed ſome Hours next Morning to ſeek GOD a-part, I reſolv'd to endeavour to unite my Cries, and to prepare myſelf this Evening accordingly.

Ibid. 8.] The Lord prepared my Heart to, and graciouſly aſſiſted me in Prayer: I wait with equal Mind the Event, and verily hope the Iſſue will be Glory to GOD, and Comfort to me: I have left it entirely to GOD's Diſpoſe, and beg plain Direction, and promiſe to follow chearfully where GOD leads. Witneſs my Hand, *E. Ll.*

Ibid. 9.] Not yet fully ſatisfied in GOD's Direction, in the Matter I verily think ſincerely referr'd to him on both ſides: Yet I ſtand to my Reſolution, neither to chuſe nor refuſe for myſelf: I wait farther Advice of Praying-Friends, and obſerve all providential Hints: I cannot diſcern any Guile in my own Spirit, but humbly appeal to GOD my Willingneſs to be determined either way: I ſtill, thro' his Grace, love and long to be with him, rather than to live here with the beſt Relation I ever ſaw, or hope to ſee—— I waited Counſel from a godly grave Divine; and after ſome Hours Diſcourſe and Prayer, my Mind was quietly ſettled in the Affirmative, verily ſuppoſing *GOD* hath called me again to a married Life.

Ibid. 11.] A gracious Anſwer of what I had often asked, *viz.* that *GOD* would Evidence the late Diſpenſations of his Providence towards me, were in Mercy, by more Communion with himſelf, *&c.* My Soul followed hard after *GOD*, and he

drew nearer and nearer ſtill, and hath made me ſee, and taſte, and feel more of his Grace, and Love, and powerful charming Influences on dull unworthy Duſt.

Ibid. 12.] In a ſhort Review of the myſterious Providences that have perplexed my Thoughts for ſome Months paſt, *I* find reaſon to adore infinite Wiſdom that now unriddles the Ingratitude and Unkindneſs of ſome over-lov'd Friends, the fond Inclinations of others to draw and drive me to the Center he hath appointed: I humbly appeal to him, I have not led but follow'd; and I depend on his Wiſdom and Strength for the Duties he calls me to, and the Troubles I ſhall meet with in the change of my Condition: I adore his infinite Mercy for drawing my Heart nearer to himſelf, by the ſolemn Addreſſes made for his Direction; and for wiſe and godly Friends, Counſels, and Prayers, and for the perfect Compoſure of my Spirit, while I ſuppoſed the Anſwer of Prayer in the Negative, and yet no leſs acquieſcence, ſince on ſolemn asking of GOD by four a-part, I verily conclude the Affirmative to be my Duty; and muſt ſay with the Prophet, *Thou haſt perſwaded me.*

May 4, 6.] My Way ſeems plain, and I follow as GOD leads.

I reſolve, thro' aſſiſting Grace, if my Health allows the change of my Condition, that I will endeavour to ſpend my Health and Strength, given me in a more active Life, to the glory of GOD and good of Man: But if my Work be done, I am willing rather to be abſent from this World, that I may be ever with my dear Lord, my beſt Husband, Father, and Friend;

and

and beg, with Submiſſion, to die in my preſent State, rather than live to the Injury of another.

Ibid. 28.] In Conſideration of all Circumſtances, reſolv'd to publiſh my Conſent.

Ibid. 29.] GOD drew out my Soul in Prayer for Grace in the Relation he calls me to, and encouraged my Hope in his Mercy, notwithſtanding my Sins and Unworthineſs; and I went out free from Pain, and with leſs Fear than I expected.

June 26.] My Soul praiſed the Lord for manifold Mercies in his late Conduct of my Concerns.

Sept. 20.] Leaving my Lodgings, I begg'd of GOD the Pardon of all my Sins in that Place, and an Heart ready to forgive all Injuries, and *GOD*'s Preſence and Conduct in the Place appointed for my Habitation; for Servants that may be his as well as mine; for Wiſdom to walk in my Houſe in a perfect Way.

Octob. 7.] A Meſſenger from St. *Ives* haſtened me thither to bury my dear Mother, who died with leſs trouble than ſhe feared: Not more than half an Hour's Struggle landed her ſafe, where, for ſo many Years, ſhe longed to be.

Nov. 18.] The Lord was gracious, and made one half Hour's Retirement better to me than many Hours at another Time——Great were the Mercies of the Day, *GOD* was graciouſly preſent with all his Ambaſſadors, in Aſſiſting and Dedicating our *New Houſe* and Family this Day to *GOD*——The whole was a ſweet Day.

Ibid. 25.] This Day we determin'd to ſeek *GOD* apart, but concluded it together: *GOD* melted and humbled my Soul in penitent Con-

 feſſions,

ſeſſions, and drew out my Requeſts for Pardon and Cleanſing.

Dec. 21.] How ſweetly hath GOD met and melted my Heart in ſecret: Lord! what Love-Tokens? what kind Regards? Anſwers of Prayer? Strength and Joy of Soul, haſt thou allowed thy vileſt, unworthy, froward Child!

1698. *Jan.* 22.] Anxious Fore-thoughts ſpoiled my ſecret Duties; fain would my Soul have wreſtled and prevail'd, but dull and drowſy, my Time was loſt in ſecret.

Ibid. 24.] Some Hope that GOD has heard my Prayer for two Perſons that came to be inſtructed this Morning.

May 24.] The Lord ſupplied my Wants beyond Expectation, and I gave what I had dedicated to maintain the Goſpel, with a chearful Heart.

Sept. 8.] I was much comforted at the Baptiſm of two adult Perſons; and adored the Mercy of *GOD* to me, that ſealed with me the Covenant of Grace, and after applied the Blood of Sprinkling, while in the Vanity of my Childhood and Youth, I forfeited all Right to my baptiſmal Covenant, and that he has ever ſince pitied, and pardoned, and heal'd my Backſlidings.

Ibid. 14, 15.] The Lord preſerv'd us from violent Men, and kept all our Bones unbroken, tho' my Servant had a dangerous Fall, and a Perſon murdered on the Heath.

1699. *Jan.* 25.] I walk'd to a Lecture ſafely, and without Prejudice to my Health, at Sixteen Miles diſtance, and had ſweet Entertainment to my Soul there.

Ibid. 26.] My Servant return'd ſafe from St. *Ives*, without loſs of Money, or any great Injury

to

to himſelf or Horſe, tho' purſued, as we ſuppoſed, by *Seven* Highwaymen upon the Road.

Ibid. 29.] Almoſt diſcouraged at the Ignorance of *Servants*, I cried to *GOD* for Light and Life for the Dark and Dead.

Feb. 17, 18.] *GOD* has graciouſly added many Anſwers of Prayer for Relations under Difficulties, and for Family-Peace: No more *Strife* now among my *Servants*, but who ſhall learn their Catechiſm ſooneſt, my *Soul* praiſes the GOD of Peace, *&c.*

May 19.] I return'd ſafe from a Journey, and found my heavenly Father's Care of my Houſe and *Servant*, tho' the Houſe had been often deſign'd to have been broken open, as my *Servant* over-heard, thro' a Window.

Ibid. 29.] We gave Thanks to GOD a-part and together, for all Mercies of our Lives, and particularly, for the Divine Conduct that brought us together (as on this Day) and has ſo firmly united our Hearts to each other: We pray'd for our *Servants*, and committed them, and our Habitation, and Affairs to GOD.

July 20.] I had Tidings of a Man kill'd on the Road, from *London*, at the ſame Time that I and mine travelled ſafely 'till after Nine in the Evening, on the Eleventh Inſtant——Bleſſed be GOD.

Nov. 25.] *Shortened* in my Morning Retirement by Company, and in the Evening ſo overcome with *Sleep*, that I totally forgot to Pray in ſecret 'till next Morning.

Ibid. 26.] I awaked in *Sadneſs* for my Evening Drowſineſs and Neglect of Duty, and cried to GOD for Pardon, and Help to overcome my

Torpor, which is, to my own Power, Invincible, and my continual Burthen in Winter.

Dec. 22.] In the Night, *GOD* ſtruck a young Relation with great Terror and Diſtreſs of Spirit, which gives me hope of her Converſion: I begg'd of *GOD* to direct his Work in Truth on her Soul; and that this may be a Pledge of the Return of all the Souls under our Charge to GOD ——That this and other Seals might be added to publick and private Labours.

1700. *Feb.* 29.] My Soul was humbled in me for the Wickedneſs and obſtinate Impenitence of a Servant, which *GOD* had directed us to take, after we had ſeriouſly ſought Divine Direction together and apart.

March 1.] With the moſt melting Entreaties we could, we renewed our Exhortation, that the Criminal would make open and ingenuous Confeſſion, and begg'd earneſtly of GOD to move her Heart thereto; but the poor Wretch left our Houſe in wilful Impenitency, however we continued our earneſt Prayer for her.

April 18.] I found ſome Hearts-eaſe in ſending my Thoughts after Mr. *B.* in a long Letter, and why ſhould I not be as chearful in pouring out my Heart to *GOD*, my compaſſionate Father and Husband always preſent, ever willing and able to anſwer all my Deſires when good for me.

Octob. 11.] The Epidemical Feaver, carrying off ſo many Couples, made me apprehenſive we might ſoon follow, which put me upon more actual Preparation; and I find myſelf willing, that Death ſhould perfect that begun Work of Sanctification, as ſoon as *GOD* pleaſes: I commit

mit my Soul and Body, Relations, Intereſts, and Deſigns, all to *GOD*'s diſpoſe.

1701. *March* 10.] I met my Beloved at a Meeting of Praying Chriſtians, where every Mouth expreſs'd much of my Heart to GOD.

Ibid. 27.] I receiv'd an hopeful Account of a dear Relation, for whom my Heart has long been drawn out in Prayer, and am now thankful for good hope that GOD has directed his Work in Truth on that Soul.

April 12.] In perplexing Difficulties about the Relief of my poor Relations, for fear of diſhonouring GOD, by intangling myſelf in Debts, or in denying what Help might be in my Power to the Afflicted.

May 1.] I committed myſelf and Family to GOD, and begg'd Divine Protection in my Journey to *London*, and a Reſtraint on the Tongues of wicked Company, if ſuch ſhould Travel with me——Two ſuch I found, but I left my Teſtimony againſt them, 'till they were ſilenced.

Ibid. 23.] GOD brought a Child of Godly Parents into our Family in great Anguiſh of Spirit, after many Convictions baffled, and about Thirty Years neglect of Goſpel-Grace, and now ſeems to lay hold on her; for which I bleſſed GOD in my Cloſet, and begg'd the Work might go on in her, and begin in others in my Family, and my Faith in that Promiſe of training up Children, though after many Years, is ſtrengthned by this Inſtance.

Ibid. 29.] In a ſhort Review of my Life paſt, I ador'd Divine Patience, Goodneſs and Wiſdom, that have been exerciſed towards me from my Birth to this Day; bringing me into ſo noble a

Being; ſuſtaining ſo polluted a Wretch, a Tranſgreſſor from the Womb; bearing ſo long the Rebellions and Vanity of my Youth; wiſely chaſtning my proud Spirit by the Diſpleaſure of ſome, and by Diſappointments from others; drawing me by his Word and Spirit, and driving me by Affliction to Prayer, and encouraging my early Addreſſes to him; diſpoſing me comfortably into the World; imbittering over-lov'd Enjoyments, to wean me from them; bringing me into nearer Communion with himſelf, graciouſly directing by his Providence (as upon this Day) to a ſecond Marriage; and giving me Comfort in it, beyond my Faith or Prayers.

Aug. 3.] The Lord quieted my penſive murmuring Soul under Domeſtick Diſcouragements, by reading *Judas*'s Treaſon againſt the Lord. Alas! how little can I bear the Perfidies of Servants, when my dear Lord, with ſuch Meekneſs and Patience, bear the Treaſon of one he had Pray'd with and Inſtructed, and indulged in his Family? I earneſtly pleaded with GOD to touch the Hearts of thoſe that were under my Care; and thankfully ador'd the free Grace of *GOD* that has already laid hold on ſome under our Roof.

1702. *June* 22.] The Lord ſtill Corrects me with ſome diſobedient Servants, but not ſo bad as myſelf to a better Maſter.

Aug. 8.] GOD in his All-wiſe Providence neceſſitates me to Houſekeeping, which I deſire chearfully to ſubmit to as his Choice, though againſt my own Inclination.

1703. *Feb.* 19.[Reading the Diary of one formerly appearing to himſelf and others in a ſtate of Converſion, but ſince Apoſtatiz'd, made my Heart

Heart tremble, and cry to GOD to direct his Work in Truth on my own and others Hearts, and to help me to ſearch and try, and prove myſelf, leſt any Root of Apoſtacy ſhould be hid in my falſe and treacherous Heart.

May 24.] Having ſolemnly begg'd the Divine Protection and Bleſſing, in my Cloſet, in the Family, and in the Congregation, I am now committing myſelf to GOD, and following his Call to *Bath*, if it may be for the Recovery of Mr. *B.*'s Health and my own——Hitherto GOD hath led me in pleaſant Paths, beyond all I have ask'd or thought; and made what I once greatly fear'd, to be the greateſt outward Bleſſing I ever enjoy'd——— I have met with ſore Rebukes in my Servants, that has brought the Idleneſs, Vanity, and Stubborneſs of my Youth to my Remembrance, and humbled my Soul: Lord! give me true Repentance and Pardon, and yet chooſe and bleſs my Family according to the Multitude of thy tender Mercies. *Amen.*

Ibid. 29, 30.] My Pain ſtill continues, but *GOD* ſupports, and I ſubmit.

Aug. 1.] I humbly appeal to *GOD*, I never conſented to depart from him, and depend on his Covenant I never ſhall.

Ibid. 7.] If I were now before the awful Tribunal of GOD, I can ſtill make the ſame Appeal, that I never conſented to depart from him, his Houſe, or Service, ſince I ſolemnly ſeal'd my Covenant with him, 1673. All my involuntary Sins, Ingratitude, Unprofitableneſs, Decays, Wanderings, *&c.* are my daily Griefs and Burthen, and weary me more of Life, than

any Trouble I feel, or ever did feel in this World.

October 18.] I ſpent moſt of the Day in Company, where I could neither do or receive the good I would; yet, in Conſcience of Duty, I dare not refuſe common Civilities.

Dec. 4.] Indiſpos'd Health, with many Mercies, made me both ſigh and ſing.

1704. *Febr.* 1, 2, 3.] The Lord abounds towards me in ſpiritual and temporal Bleſſings, and I am jealous of my Heart being too well content to live here, yet I do humbly proteſt againſt *Iſhmael*'s Portion, and beg to be willing rather to depart and be with Chriſt, than to enjoy the greateſt Mercies here allow'd me.

March 1, 2.] I have have been now for Sixty Years *GOD*'s Care and Charge; and acknowledge, to the Glory of his infinite Mercy, that never was more unworthy Creature, more indulged, pitied, faithfully and wiſely chaſtened, drawn, and driven to GOD, my chief Good, by Mercies, Afflictions, Ordinances, Providences, all made ſucceſsful by the Holy Spirit's Influences upon my Soul.

October 6.] A poor Woman died in a Barn alone, too much neglected by the Pariſh, but unknown to me: I adored the Mercy of GOD to me and mine, never expos'd to ſuch Wants or Neglects.

Ibid. 20.] I am purpoſed that my Lips ſhall not Tranſgreſs; but, Lord! how apt am I to repine at thy providential Diſpenſations! Oh! keep my Heart and Tongue from Peeviſhneſs, and ſtrengthen me for all thou calleſt me to do or ſuffer, 'till thou takeſt me to Reſt and Joy for ever, with my Lord Redeemer, *Amen.*

Dec. 21.

Dec. 21.] I was deeply affected with ſad and ſcandalous Enormities among ſome Profeſſors, and begg'd the Spirit of Grace to reform and ſanctify by the Means of Grace.

Ibid. 30.] In a ſhort Review of the Year paſt, *I* find great Reaſon to adore and love GOD, and abhor myſelf.

1705. *Jan.* 1.] Reflecting on the Year paſt, my Heart was humbled for much Frowardneſs, Ingratitude, and Dulneſs: *I* ador'd the Patience and Kindneſs of GOD to me: *I* begg'd his Bleſſing to accompany his Chaſtenings, and with Thankfulneſs acknowledg'd the abundant Mercies of the laſt Year —— *I* reviv'd the State of my Soul, and find good Hope, thro' Grace, that *I* am my Beloved's, and he is mine—— *I* ſpent two Hours in Prayer with Mr. *B.* acknowledging our Sins and GOD's Mercies: Begging Pardon, and a Bleſſing on our ſelves, Relations, the Church, the World, particularly on the Miniſtry of this Country. *I* was encouraged to plead with poor Sinners for GOD, and with GOD for them, by hearing of one *I* had converſed and pray'd with in the Year 1692, owning, that her firſt Impreſſions were from that Time: Many Inſtances *I* have had the Year paſt of GOD's hearing my Prayer for, and bleſſing my Converſation with Friends, in Difficulties, and Trouble of Spirit—— *I*n the whole Year, *I* have ſung of Mercy and Judgment. Mr. *B.*'s Health and my own have been much broken, and yet the Lord has ſupported us under Pain and Languiſhing, and bleſſed ſome Means for the Mitigation of Pains, and Abatement of Diſtempers! Sent us many loving Friends to comfort and aſſiſt us, and given us faithful and religious Servants;

and

and which is far above all, has often lifted up the Light of his Countenance on us, and given the Aids of his Spirit.

Ibid. 19.] Much comforted in reading Biſhop *Patrick*'s Witneſſes to Jeſus: My Soul bleſſed GOD for every helping Hand to Faith, and begg'd more Unity and Purity, for all that Profeſs the Chriſtian Religion; the Taſte of which, in any, *I* find to unite my Heart to them without Diſtinction.

April 18.] Late in the Night, *I* receiv'd an Account of the Return of Mr. *B.*'s Fever, at *London*, and great Hazard of his Life: *I* ſought Means to get to him; but GOD ſhut me up at Home, which filled my Heart with Sorrow, and baniſhed all Sleep from my Eyes 'till Morning.

Ibid. 19.] *I* aroſe and devoted the Day to Faſting and Prayer, as my Strength would bear ——Tho' poor and dull in all, *I* have ſome Hope in GOD's Mercy, thro' my great Advocate, of an Anſwer of Peace to record to his Praiſe: *I* was all Night labouring for a Conveyance to *London*, and ſucceeded by Two in the Morning—— In ſore Diſtreſs, *I* cry'd to *GOD* to preſerve me in my Journey, but was in great Pain, and ſometimes convulſed in the Calaſh: [*Ibid.* 22.] However, by Ten in the Morning, I came ſafe to *London*, to a living Husband: *I* gave Thanks to *GOD*, and begg'd to pay the Vows of my Diſtreſs— [*Ibid.* 23, 24.] My Strength renewed to attend the Sick, not without Hopes that *GOD* would hear the fervent Prayers daily offered for the Life in danger, 'till in the Evening, when Mr. *B.* ſeem'd to himſelf and others to be dying—— My own Hope of his Life was ſtill in ſome meaſure maintain'd

ain'd, tho' all the Symtoms of Death appear'd: I lift up my Heart to *GOD*, and ſent again for the Doctor, tho' late, and to others, hopeleſs, yet in that ſad Hour, the Lord gave ſome Reſt and Reviving.

Ibid. 27.] *S*till the Lord is my Rock and Strength, and gives me more Hope of the Life pray'd for, and ſent me a Miniſter that greatly help'd my Faith and Thankfulneſs in Prayer.

Ibid. 28.] My *S*oul was filled with Praiſe, and begs to truſt GOD more, and live more to his Praiſe, after ſuch Experience of his Power in raiſing the Sick, calming my Mind, and carrying me ſo much above my Natural Temper.

May 10.] A ſweet Day of Praiſe for Mercies to me and Mr. *B.* in the Houſe, and with the Miniſters; where, and by whom, he was pray'd for.

1706. *Jan.* 29.] In Meditation on the laſt Account, my Soul flies to GOD, thro' Chriſt, my Advocate and Judge, for Pardon of loſt and miſpent Time, and too little Improvement of Eſtate, Parts, Intereſts, Relations, and Society: In all, I humbly appeal to my Judge, that it is the Deſire of my Heart to improve them more to the glory of GOD, and beg Divine Wiſdom to direct me in all.

March 1.] I adore the Patience, Wiſdom, Power, and Goodneſs of GOD, that protracts my ſinful and unprofitable Life ſo long: I begg'd Aſſiſtance to examine my Heart and paſt Life, and the Lord gave me ſome Strength of Body and Mind for it: I endeavour'd to engage my Heart to more firm Truſt in GOD, that never yet forſook me; and gave Thanks for the innumerable Mercies of the Year paſt, to my

dear

dear Yoke-Fellow and myſelf, in Sickneſs, Pain and threatned Death.

I acknowledg'd all his Mercies in all our Journeyings, and Sojournings, in ſupplying all our Wants; in eaſing of Family-Cares, and chuſing us a comfortable Abode beyond our Expectations—— And now, Lord! I acknowledge the faithful fulfilling thy Promiſe: Thou haſt been with me and bleſſed me; thou haſt ſatisfied me with long Life: I am willing rather to be abſent from the Body this Year, if GOD pleaſes.

Aug. 18.] Bleſſed be GOD for full Aſſurance of Joy and Gladneſs, that is ſown for the Righteous: And good Hope, thro' Grace, that I ſhall reap a fuller Crop: And for ever bleſſed be the Father, Son, and Spirit of all Grace and Conſolation, for what *I* have long experienced of Light and Gladneſs, after Clouds and Darkneſs, and my remaining Hope of being ſhortly in the Inheritance of the Saints in Light.

Dec. 8.] My Heart flat and dull, I cannot find my Work in the Morning, as I left it in the Evening—— I depend on the *Surety* of my Covenant, to make good his own and my Part therein.

Ibid. 21.] The Lord gave me a ſweet Concluſion of this Year; in ſecret my Soul was fill'd with Praiſe, and in publick it aſcended in ſtrong Deſires and believing Expectations of joyning the triumphing Choir above——Lord! how manifold have been the Mercies of the Year paſt! what Aſſiſtance in Prayer! what gracious Anſwers! but, oh! what Wanderings! what Ingratitude! what Peeviſhneſs in my Spirit!

Lord

Lord! engage my Heart to love, truſt, obey, and glorify thee more.

1707. *Jan.* 5.] In meditating on *Solomon*'s Apoſtacy in his old Age, after *GOD* had appeared to him twice, I pleaded GOD's Covenant with Trembling for my own Perſeverance.

Ibid. 23.] My Heart was deeply affected with *Hezekiah*'s Ingratitude, Pride, and Diſtruſt, after ſuch a glorious Life, and ſuch Wonders of Mercies in it: Amazed at the Diſpenſations of GOD, in leaving his beſt and ſincereſt Children, thus to ſtain his Glory and their own: But, Lord! thy Wiſdom is paſt finding out; my Heart trembles to meditate on *David*'s, *Solomon*'s, *Aſa*'s, *Jehoſaphat*'s, and *Hezekiah*'s woful Falls: Lord! if thou leaveſt me, to let me ſee what's in my Heart, oh! how ſad muſt the Sight be! Leave me not, O Lord! to plunge in the Mire of my own Filth, leſt my Cloaths abhor me.

Feb. 21.] Thankful for excellent Helps to underſtand and improve the Holy Scriptures, by Mr. *Henry*, Mr. *Burkit*, and Mr. *Cradock*: I bleſs'd GOD for their Labours, and begg'd they may be as ſweet and uſeful to others, as GOD has graciouſly made them to me.

March 23.] Very awful were the Word and Works of GOD upon my Soul: While, in the Morning, Mrs. *M. G.* who went out in perfect Health, died inſtantly, as ſhe was ſtepping into her Seat in the Church: And in the Evening, the Word preached, was an awful Tryal of our State, in order to the general Judgment.

Ibid. 24.] I hope my Heart ſincerely loves and longs to be with Chriſt, yet I fear a long Encounter with my laſt Enemy, and cannot but deſire ſudden Death, with Submiſſion to my heavenly

venly Father's Will: However, Lord! ſtreng then my Faith and Patience, that I may glori fy thee, living and dying.

Ibid. 31.] I inculcated the laſt Sermons on poor giddy, vain Servant, with a ſad Heart, and with Tears pleaded with her as well as I could, to be more careful of her Soul.

April 15.] I believe thy Power and Truth for Victory over Sin, and the ſafe Poſſeſſion of Hea ven at laſt: O leave me not, and I ſhall ſhortly caſt my Crown at thy Feet, and cry, *Grace Grace, for ever to GOD, and to the Lamb, and to the holy Spirit of Love.*

May 19.] I ſpent one Hour in Talk with a poor diſtreſſed *Soul*; but, Lord! what a Song to the Deaf is the Talk of the free Grace of the Goſpel to deſerted Souls, 'till thou createſt the Fruits of the Lips, *Peace, Peace?* O pity poor tempted *Souls*, and injured Bodies!

July 4.] I cannot yet get the Art of awa king with GOD, giving him the nobleſt firſt born Thoughts: Tho' graciouſly eas'd of acute Pains in the Night, yet near an Hour after wa king, e'er my Heart fix'd on heavenly Objects Oh! how ſhort of due Improvement of flying Moments, of Sabbaths, holy Ordinances, and Chriſtian Converſation, tho' graciouſly aſſiſted in all, and lately more than formerly, bleſſed be GOD.

Aug. 19.] My Soul longs for more Life, and lively Communion with GOD, and am ſatisfi ed with the *Smiles* of his Face, while even the Beſt of thoſe who differ from me in Things by them accounted indifferent, ſeem to juſtify Strangeneſs to me and all other Diſſenters Lord! appear to the Joy of thoſe, whom thei

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Brethren have caſt out of their Communion and converſe; and give more Charity and Union to all that fear thee, and let my Converſation more adorn my Profeſſion, and expreſs my greater Gratitude to thee.

Sept. 23, 24.] Being at *London*, and in the Chamber where *GOD* had raiſed Mr. *B*—— as from the Dead, *I* quickly found my Heart lifted up to *GOD* in Prayer and Praiſe, and particularly for the gracious Anſwers of Prayer in this Place.

Nov. 5.] An Inſtance of good Succeſs of the Miniſtry upon one whom *I* had particularly upon my Heart in my ſecret Addreſſes to *GOD*. The Efficacy of the Word appeared in the ſerious Impreſſions it made upon his Spirit.

Ibid. 11.] Still *I* cannot get my Thoughts fixed upon GOD at my firſt awaking: Lord! when *I* ſhall awake from this World, *I* ſhall be ſatisfied with thy Likeneſs, but never 'till that happy Hour.

Ibid. 28.] Reading the Fourteenth of *Deuteronomy*, *I* adored the Goodneſs of GOD to me in his Laws: The Language of all which is, *Do thyſelf no Harm:* And the ſame Goodneſs in all the Diſpenſations of his Providence; the Deſign of which is, to prevent or cure the Miſchief *I* would do myſelf or others: Bleſſed be GOD for both.

Dec. 31.] Very gracious has the Lord been to unworthy *Me* throughout this whole Year, both at Home and Abroad, in Retirement and under publick Ordinances: I had one melancholy Sacrament, which made me very ſad (not being uſual, bleſſed be GOD) but GOD did not long hide from me after that—— Many gracious

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Anſwers of Prayer have I had in Bodily, Spiri-
tual, and Town-Calamities: Upon Journeys, in
Friends Houſes; and many ſweet Hours in
Books, Sermons, and Converſation——My Life
mercifully preſerved, while many have fall'n
on my Right Hand and on my Left—— Yet, to
my Shame and Grief, my Apprehenſions of
Truths heard and learnt, and experienced, have
been often but dark, cloudy, and unſtable: My
Will often reluctting under the wiſe and faithful
Diſcipline of my heavenly Father to me or
mine: My Faith weak in Prayer, my Thoughts
tumultuous in Diſtreſſes, when ſpeedy Anſwers
did not come: Perplexed with Fears of long En-
counters with my laſt Enemy; yet the Lord has
often reliev'd my Spirit, in meditating on the
holy Scriptures, by the Help of good Expoſitors,
with unexpreſſible Pleaſure: But my frail Me-
mory too often lets ſlip the precious Truths *I* have
found ſo very delightful and encouraging: And
on ſudden Difficulties, my Faith, and Hope,
and Dependance, have been to ſeek: Nor can I
ſo ſoon get into Temper to pray to my heavenly
Father, as other of his Children can: Theſe and
a thouſand Evils I bewail, and my Heart takes
part with the holy, juſt, and good Laws which I
daily break, and cannot reach ſuch a Conformi-
ty to, which I long and labour for: Lord! thou
knoweſt all Things; thou knoweſt that *I* love
thee, and have choſen thee for my Portion and
Felicity, and never conſented to leave thee; but
am ſtill devoted to thy Praiſe and Glory, depend-
ing on thy everlaſting Covenant for my Perſe-
verance—— Lord! *I* cannot ſanctify this vain
unſtable, and rebellious Soul, but beg above all
Bleſſings, that thou wouldſt do it: *I* depend on

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my ſtrong and merciful Redeemer, (in whom all the Fulneſs of *GOD* dwells) for Grace, and Grace for Pardon, Peace, Righteouſneſs, and Strength ſuitable to all my Needs here, and to eternal Glory hereafter.

1708. *Jan.* 29.] The Loſs of great Mr. *Sylveſter* afflicted and humbled my Soul, and I bewail'd my own and others Sins, which bring ſuch ſad and frequent Removes of great and uſeful Inſtruments: And my Soul followed hard after *GOD*, for a more plentiful Effuſion of the Spirit of Judgment, and of burning, on Goſpel Churches and Miniſters.

March 12.] I found by Converſe with poor doubting, trembling Souls, that *GOD* had heard my Cry for Support in horrid Temptations, and Strength to combate with prevailing Corruptions: And ſtill uſes unworthy me as an Inſtrument of good to others, tho' ſo evil myſelf: To the Lord be all the Glory.

June 16.] To my Sorrow and Shame *I* ſtill find my waking to be wandering Hours: Lord! when ſhall *I* awake with thee? Were my Soul more refined and fixed, ſurely *I* ſhould be more pleaſed with, and thankful for, my bodily Afflictions and Decays.

Decemb. 11.] In reviewing the Bounty of Providence to us the Year paſt, we find and acknowledge the Truth of *GOD*'s Promiſes of Encreaſe by ſcattering.

1709. *Jan.* 1.] *I* bewail'd the Sins of my Life, ſpecially the Pride, and Self-Love, and Vain-Glory *I* am ſmarting for in my dear Relations Miſery: Lord! *I* loath my ſinful Soul; *I* adore thy Patience, I accept the Puniſhment of my Iniquity, *I* acknowledge thy Juſtice, *I* admire

thy Mercy in thy everlasting Covenant: *I* renew my Covenant with thee in thy Strength, to be entirely and eternally thine; and can, thro' thy Grace, profess, *That I have neither Power nor Inclination to revoke my solemn Dedication to thee: I* love and choose all thy Laws and Precepts: *I* abhor every Deviation from them in Heart or Life: *I* deprecate Sin more than any Suffering: Accept, Lord! thro' Christ, thy poor, willing, weak, sinful Child, in the Service and Duties of the ensuing Year,

Febr. 7, 8, 9.] The Defection of many, dear to me, from the sinking Truths and Interests of *GOD*, kept me waking much of the Night past, and fills my Heart with Sorrow: But, Lord! *I* cast all on thee: Remember thy Covenant to the Seed of thy Servants, and in thy own Time and Method reduce their wandering Souls to thy pure Faith and Worship, and make me willing to submit to any Chastisements on them for that End; and for ever bless the Lord, who has kept unworthy me from the Snares that intangle others.

Ibid. 19.] I daily beg to glorify *GOD* living or dying; and if in either my Prayer is answered, let Survivors never despair of Divine Power to such as have no Might or Courage.

March 2.] I adore the Long-suffering and Patience, that has protracted my sinful and unprofitable Life so long: That has prevented me with his Mercies, and pitied and help'd me in my Distresses, and made my latter Days so uncommonly comfortable.

Ibid. 12.] My Soul offered at Thanksgiving for the Mercy of my Baptism on this Day; but Lord! how dull and short of thy distinguishing

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Mercies are my beſt Praiſes! O pardon and accept, for Chriſt's ſake, what *I* bluſh to reflect on.

Ibid. 24.] The Lord met and ſmiled on my unworthy Soul, and made his Word ſweet and inſtructive to me— This Book, Lord! witneſſes thy Goodneſs and my Sinfulneſs.

Aug. 27, 28.] Having no Time for Catechizing till Nine at Night, *I* omitted it, partly through fear of a drowſy Performance, and partly leſt *I* ſhould want Reſt ſufficient for the Sabbath, or take too much in the Morning—— I ſlept ill in the Night, and was much indiſpoſed on the Morrow, which, *I* fear, was a Rebuke upon me, for omitting what *I* purpoſed to do, and reſolve to try for the future, even when drowſy and indiſpoſed.

Sept. 15.] The Lord was pleaſed to viſit my Soul in Retirement, and aſſured me of his Friendſhip, and to give me inexpreſſibly delightful Communion with himſelf: *I* begg'd like Mercy for his dear afflicted, deſerted Children.

Octob. 22.] Lord! *I* am thine, or *I* know not what *I* am: Evidence thy Care of, and thy Love to thine own (though unworthy) Child.

1710. *Jan.* 27, 28.] The Diſſecting of Mrs. *S.* gave me adoring Thoughts of the Wiſdom and Power of *GOD* in making Man; and reconciled me to the Thoughts of Death, the only Cure of Sin, and all the Diſeaſes brought by it.

March 12.] Though the Lord foreſaw all the Evil I ſhould do, and how little Good; yet I was (as) on this Day taken into his Houſe, under the Bonds of his Covenant—— Ah, Lord! I am aſham'd and griev'd at my Heart for the evil Returns I have made for all thy Love, and Pity,

and Patience: Oh! make me at laſt to render, according to what I have receiv'd, in better Proportion: Lord! that lovedſt me at the worſt, do not now repent.

July 16.] I was grieved to read that Aſſertion of *Poquinus* and *Quintinus*, in *Calvin*'s Time, *That the only Mortification required of Sinners, was to extinguiſh the Senſe of Sin in their Hearts.* But ſurely this is to mortify Repentance, not Sin, to kill the New Man; not the Old; to outface Conſcience, and not to quiet it: Surely, where there is Sin, there muſt and will be Trouble.

Sept. 13.] On review of the Sermons I laſt heard, I have reaſon to hope that my Reſolutions againſt Sin, in the Strength of Chriſt, are ſincere, ſerious, ſolid, entire, habitual, peremptory, induſtrious, and continued: I groan daily under indwelling Sin, and appeal to the Omniſcient GOD, that ſo far as I know my Heart, it is the moſt diſtreſſing Evil ever felt, and nothing ſo much reconciles me to Death, as the final Cure of that hated Evil: Lord! thou knoweſt I am rather paſſive than active in it: I conſent not to it, I watch and ſtrive againſt it, *I* mourn for it, and rely on Chriſt's Righteouſneſs alone for Pardon; and beg, as the chiefeſt of Bleſſings, a fuller Conformity to the holy Nature and Law of GOD—— Lord! cleanſe the Fountain, that the Streams may be purer.

Octob. 18, 17, 18.] Lord! what havock is there made of our Synagogues in the Land!—— My Soul flies to thy Name as its ſtrong Tower: Thou art, thou ever waſt, and wilt be known by thy Power, Wiſdom, Juſtice, Goodneſs, and Truth. Thou haſt for many Ages maintain'd a little Flock amongſt us, and encreaſed them from ſma

ſmall Beginnings: Thine Enemies of late have roared againſt them, and are for blotting out their Name and Memorial: But, Lord! we are thine, called by thy Name, give not thy Glory to graven Images; proſper the Work of Reformation, and yet ſave us from thine and our Enemies——

Ibid. 19.] The Lord yet ſeems to make our Enemies triumph over us; and thoſe we pitied, and pray'd for, and liv'd peaceably with, are now expreſſing the greateſt Hatred of, and Malice againſt us; and chuſing rather to go off to *Rome*, than what they call *Presbytery*—O Lord! hear and rebuke their Rage, and chain their Hands, who are implacably bent againſt thee and thy hidden Ones; and turn the Hearts, and open the Eyes of ſuch as, through Ignorance, hate thy People.

Nov. 7.] The Lord gave me ſweet Communion with himſelf in Retirement, and I renew'd my ſolemn Dedication of myſelf to him with full purpoſe of Heart to part with all that is dear to me for his ſake: Lord! I have ſet my Hope in thee, let me never be aſhamed.

Dec. 7.] The Lord proſpered one dear to me in an amicable compoſing of a Difference that ſeem'd like the Bars of a Caſtle, and both Sides thank'd the Peace-Maker.

Ibid. 9.] The preſſing Wants of Friends and Relations, and danger of loſing by ſome, what may relieve many, is too apt to diſturb and unfit my Soul for the ſweet Duty of Praiſe, though I daily endeavour to caſt all on GOD.

1711. *Jan.* 28.] I bleſs GOD for the Reproofs of his Word, Spirit, and Providence, and my own Conſcience, of Parents, Miniſters, Friends, and

Foes: Let all warn and amend my fooliſh Heart, for the Lord's ſake.

April 30.] Fain would I join the active triumphant Choir above, but I fear the Paſſage: Lord! thy Preſence can make the dark Valley lightſom: For that I daily cry, and hope, and wait, and reſolve to commit my departing Soul to thee—— It has pleaſed *GOD* to encourage my Labour with a poor Servant, ſo far as to give a tolerable Account of Sermons: I cry to GOD, whoſe Work it is, for ſome ſaving Impreſſions upon the Heart: He can raiſe the Seed ſown when I am dead, or be as the Dew to the Soul now, when I perceive it not.

May 29.] I commemorate the unparallell'd Mercy of this Day with a joyful Heart, and beg that every diſtinguiſhing Mercy might make me more chearful in active and paſſive Obedience, and that the Goodneſs and Patience of GOD to ſo evil a Creature, may beget his likeneſs on my Heart: *I* acknowledge the Peeviſhneſs, Carnality and Selfiſhneſs of my Heart, and Unprofitableneſs of my Life; and the great Faithfulneſs and Mercy of GOD, notwithſtanding my Falſeneſs and Folly—— Lord! we gave our ſelves to thee as thy Covenant-Children when we met, and we have been thy Care and Charge together theſe Fourteen Years; and thou haſt been our gracious Father, keeping Covenant and Mercy with us.

Auguſt 17.] Under ſenſible Decays of Nature, and Fears of a uſeleſs Life, I cried to the GOD of Nature, Grace, and Glory, to ſupport my declining Head and Senſes, or rather fit me for, and receive me into the better Manſions: *I* acknowledge with ſhame the Sloathfulneſs of my Life, my

my Non-improvement and Miſ-improvement of the Talents *I* have been intruſted with: The impairing of my Faculties, Strength, and Limbs, is very juſt, and the total Loſs of all would be leſs than my Sins deſerve, yet I humbly deprecate ſo great a Judgment, and beg my Life may be done if my Work is done.

Sept. 13.] My Soul offers at thy Praiſes, O Lord! but, oh! the faint Flutters! when ſhall *I* dwell in perfect endleſs Praiſe, in mutual, endleſs, and uninterrupted Love!

Octob. 6.] *I* was much reviv'd at a Meeting of good Women for Prayer and Repetition, in which my Heart was warm, and thankful for the Spirit of Grace and Supplication pour'd out on his Handmaids, and was much aſhamed of my ſelf.

Dec. 28.] My Mornings and Days are chearful, my Evenings dull and lumpiſh: Lord! when ſhall my eternal Day come! when no Night ſhall follow! Oh! hide me as thy Treaſure in the Grave, and call thou to Death and Reſurrection, and I ſhall chearfully anſwer, *I come, I come, Lord!* Bleſſed be GOD, who will have a Deſire to the Work of his own Hand.

Ibid. 31.] I acknowledge to the Glory of GOD, his Mercy and Truth to me a poor ſinful, unprofitable Creature: In hearing, accepting, and anſwering my Prayers, for the Miniſters and People I join with, for my own poor languiſhing Soul and Body; for many refreſhing Sermons, Prayers, Sacraments, Books, and Meditations, through the whole Year paſt—— Lord! I ſing of Mercy more than Judgment: Tho' my outward Man has more ſenſibly declined this Year, than many paſt; I hope I may ſay, through thine a-

bundant Grace, that my inward Man has been renew'd.

1712. *April* 5.] The Dulneſs and Torpor of my Spirit, the Inactivity and Unprofitableneſs of my Life, is my great Affliction; and my Conſcience does not accuſe me of indulging theſe Sins: The Lord knows, I offer at my Work for his Glory, and my Soul's Happineſs, and ſome Good to all I converſe with; but I bring ſo little to paſs, I am aſham'd to view all I do each Day and Week, tho' I daily beg Wiſdom to direct my Way, and Strength to walk in it.

June 7.] My Heart was drawn out with unuſual Faith and Fervency in ſecret Prayer for the Church: But, Lord! how have I added to the Tranſgreſſions thereof! how unworthy am I to plead for Mercy! how lame are my beſt Duties; yet hear, O Lord! for Jeſus ſake, the Cries of thy mourning Children.

October 19.] I confeſſed with ſhame and ſorrow the Wanderings of my Heart in Prayer; and acknowledg'd it juſt in *GOD* to deny me my Hearing, which I have ſo little improv'd: I begg'd the Cure of this diſtreſſing Evil, and committed my vain deſultory Spirit to my holy and powerful Guardian.

1713. *Jan.* 19.] This Day we rejoyced together in good Hope of a Regenerating Work begun on one very dear to us in the Family.

March 8.] O GOD! *I* would be faithful to thee, to my own Soul, to all I converſe with: I am devoted to thy Fear, but my deceitful Heart is ready to backſlide and deal treacherouſly; I watch it daily, and beg to be found faithful, and aim at it: Lord! make me ſo to the Principle and Profeſſion I own and chuſe.

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May 29.] My Soul was tuned to Praiſe for the laſt Sixteen Years diſtinguiſhing Mercies of the ſame kind—— But more and above all, for the Taſtes of Covenant-Love in all, through Jeſus Chriſt—— I begg'd Pardon for all my Sins in the Habitation I am now leaving, and Grace to ſerve GOD better in the Place I am now going to—— In the Evening we gave Thanks, and pray'd together in my new pleaſant Cloſet: Entreating the Continuance of the Divine Favour and Conduct we had ſo long experienced.

Octob. 1.] The Lord encouraged my deſponding Spirit, with Hopes of a ſaving Work on the Heart of another dear one committed to our Care; and ſhews he can ſtill make uſe of the pooreſt Worms as Inſtruments to awaken drowſy Minds: Lord! *I* loath myſelf for my dulneſs in, and wearineſs of Inſtructing, when I ſee not a preſent good Effect.

Ibid. 9.] O Lord! I find it's no imaginary Rock my Faith builds upon, when it depends on Jeſus, the incarnate GOD, for ſalvation from Sin, Satan, and this evil World.

Dec. 31.] In many cloſe and ſearching Sermons this Year, the good Spirit hath often witneſſed to my Soul the Marks of true Grace wrought, and ſome growth therein: But yet my unſtable Mind makes my Profiting appear but ſmall—— GOD has graciouſly reſtor'd my Hearing this Winter, when *I* almoſt deſpair'd of it—— Though *I* could do but little, yet GOD has ſometimes ſucceeded my Endeavours, to the Souls and Bodies of ſome, even when *I* have deſpair'd of Succeſs.

1714. *Jan.* 11.] O ſweet, joyful Morning! while *I* meet my Beloved in ſecret Meditation and

and Prayer, and the good Spirit aſſured me of Pardon and Peace, and the glorious Inheritance above; and gave me ſuch Prelibations of Feaſting at Home, and of the Honours, Settlement, Employment, and Harmony of the heavenly Society: Lord! what is Life here, or any thing in it to me, whilſt thou ſheweſt me the Glories Above? O might this running Banquet go on into the eternal Entertainment *I* am hoping for in Glory! Come, Lord Jeſus! come quickly. *Amen.*

March 31.] A threatning Fit of an *Aſthma*, which *I* thought might have ended my ſinful, painful Life: *I* was willing this Night to have ventured my Soul into Eternity upon the Trnth of GOD; yet *I* felt not the Joy, *I* have ſometimes had in the Proſpect of my approaching Change.

Sept. 30.] Lord! who ſeeſt into the ſecret Receſſes of my Heart, thou knoweſt my moſt ardent Deſires are after more Holineſs, and likeneſs to thyſelf: Thou gaveſt this Thirſt not to torment thy Creature; thou haſt pronounced a Bleſſing to it, and promiſed that it ſhould be ſatisfied; but how little do *I* find my Soul as yet conform'd to thy Image and Will? Lord! ſhall *I* have the Name of thy Child ſo many Years, and yet no more of thy Nature? Oh! that I were more meek, merciful, humble, thankful, patient, ready to give and forgive: O Lord! I have choſen thee for my Portion, and verily hope thou art and wilt be my everlaſting Felicity, and yet what little ſelfiſh Deſigns and Thoughts perplex my Mind? *I* know and daily feel, there is nothing in this World can ſatisfy my Soul, and yet very little Diſappointment in Crea-

Creatures, diſcompoſes my Spirit: I feel this earthly Tabernacle falling, and yet what little Joy in the Proſpect of my Houſe in Heaven? Lord! what unaccountable Contradictions are there in my deceitful Heart? O ſearch and heal me!

Octob. 20.] Bleſſed be *GOD*, who has preſerved my Life to ſuch a glorious Day as this; and has preſerv'd to us the Lamp ordain'd for us, and has brought our King to his People, Palace, Throne and Crown, without War or Evil occurrent: O let all the Mighty and the Mean, give to the Lord the Glory due to his great Name, and make our Joy more ſpiritual and holy: Lord! what's the fading Crown on a mortal Head, to the immortal eternal Crown of Glory laid up for all that love the appearing of Chriſt?

1715. *March* 12.] How much earlier than many other, did *GOD* turn my enquiring Soul to ſee its Miſery and Danger, and ſhew'd me the All-ſufficient Remedy! And when *I* was fooliſh and negligent in ſecuring my Intereſt in Chriſt, and hoping for great Things in this World, and Heaven at laſt, how wiſely and graciouſly didſt thou chaſten my fond Hope, and by thy Word and Rod bring back my wandering Soul to thee, its Reſt? And of thy abundant Bounty, give me all I can reaſonably deſire here, and good Hope, thro' free Grace, of more perfect, endleſs Happineſs hereafter.

Auguſt 4.] I adore the Mercy of GOD to me, that though my Ears are ſometimes bad, yet my Eyes are good, and my Reaſon holds: And ſome ſweet Communion with *GOD* in ſecret, and longing for more.

Ibid.

Ibid. 14.] My Hearing in good meaſure reſtor'd, of which I can give no account from Natural Cauſes, or medicinal Art: O Lord! my Healer, thou canſt do every thing.

October 2.] Lord! melt my dull Heart with the diſtinguiſhing unparallell'd Kindneſs always ſhew'd to unworthy me; planting me near the Waters of the Sanctuary; watering my Fleece whilſt the Ground has been dry round about me, making the Word hit me that miſs'd others: Oh! the Riches of immortal Grace! If I out-live my Senſes, I cannot out-live my Graces: Oh! how beautiful! how honourable! how durable!

1716. *Jan.* 1.] Lord! how innumerable are my Sins every Year againſt my own Soul, againſt Others, and againſt Thee, my Sovereign Lord, my Owner and Ruler: O! what Seeds of old Apoſtacy have I bewail'd and begg'd Victory over, and yet how oft am I foiled in my Combats? Lord! I am oppreſſed, undertake for me: How long ſhall theſe *Canaanites* vex me? which thou haſt promiſed ſhall never have Dominion: Oh! haſten the final Victory, and 'till then help me to watch and pray, and war, and to rely on thy Strength and Righteouſneſs, O mighty Redeemer!

Febr. 20.] The Anniverſary Day of Mr. *W.* and his Son *M.*'s wonderful Deliverance at Sea—— The moſt lively Evening I ever enjoyed with my praying Neighbours: While we paid the Vows of them who had been delivered, I was encouraged to hope that GOD would pour out more of the Spirit of Grace and Supplication on his Remnant among us—— I long'd to join the triumph-

triumphant Choir above: My Heart was much lifted up all that Night.

Ibid. 29.] I was confined to my Bed all Day by Pain, very Deaf, almoſt Blind, and quite Stupid: I could fix my Thoughts on nothing that was good, but ſo peeviſh, I was amazed and aſham'd of myſelf: Lord! what Seeds of the old Apoſtacy ſtill remain and ſpring up in my Soul! Thou gaveſt me Sight and Hearing, and may'ſt thou not take them away when thou pleaſeſt? How long ſhall my fooliſh Heart pervert its Way, and then fret againſt the Lord! O humble and pardon, and heal my proud Spirit.

June 2.] From what mine Eyes have Yeſterday ſeen upon another, why ſhould I fear Death in the moſt formidable Shape? Can any Tyrant inflict ſuch pungent Torture ſo long, and yet ſupport ſo under it? And will not Death deliver me from all Sin and Sorrow, into a Joy ſuperior to all the Joy of a Man Child's being born into the World? And yet how does my Heart fail at the Antecedents and Concomitants of a natural Death, tho' I have good Hope, thro' free Grace, that the Conſequences will be ſafe and joyful? Lord! pity thy poor, weak, timerous Child, and try me not above what thou ſhalt enable me to bear, without diſhonouring thee.

Ibid. 17.] I earneſtly pleaded with *GOD* for his Church and Miniſters, in Faith and Hope, for what I am not likely to live to ſee myſelf: Lord! let me depart and join the holy Society above, and I will leave the divided Church, and the diſtracted World to thy Care and Cure.

July 1. After Sermon, a poor Penitent, after long Suſpenſion, was re-admitted to our Communion with great ſerioufneſs and ſolemnity by the Paſtor:

Paſtor; and, I hope, true Repentance in the Offender: Lord! let this awaken others who ſtand ſuſpended.

October 6.] Not ſo watchful over my Tongue as I ought to have been, having told a Fault of a Member of the Congregation to another, before I had told the Guilty: I begg'd Pardon for this, and reſolve on more Watchfulneſs over my Words for the future.

Ibid. 13.] The unevenneſs and ſourneſs of my Spirit under ungrateful Treatments, for the moſt unfeigned Kindneſs I have ſhewn, made me aſhamed and grieved that I can get no nearer the Rule and Pattern of my dear Redeemer.

Nov. 18.] *GOD* graciouſly mitigated my Pains, and taught me to pray and plead with *David, I am thy Servant, give me Underſtanding, that I may know thy Teſtimonies*—— I teach my Servant, but I cannot give Unſterſtanding, Power, or Inclination, but he can give all, and encourages me to expect all from him.

1717. *Jan.* 7.] My Reſt was ſomewhat diſturbed by a Letter from one dear to me, departed from the Ordinances and Inſtruments of her Converſion, and pleading for her Departure: I roſe early, and caſt my Burthen upon the Lord, and begg'd the down-pouring of his Spirit to enlighten and ſanctify the World, and comfort his deſpiſed Miniſters and People.

Ibid. 15] I went to viſit a ſorrowful Friend, who aſſured me *GOD* had made my Converſation very Uſeful to her—— All Glory to GOD, who uſes the Weakeſt and moſt Unworthy to ſerve his Purpoſes.

March 12.] In ſome apprehended Danger of loſing a great part of what GOD had liberally beſtow'd

beſtow'd upon us: My Mind was eaſy in depending upon GOD, who has hitherto ſecured what his Bounty beſtow'd.

April 5, 6.] Hard Struggles, with little Victory over Heart-Corruptions: Lord! help.

July 13.] I ſearched my Heart, and found too great a Difficulty in forgiving ungrateful returns for the moſt ſincere and affectionate Treatment I was capable of ſhewing to Relations: But how much worſe have I treated thee, my eternal Lover and Friend! What are their Pence, to the Talents thou haſt and doſt forgive me? O Lord! forgive them and me, and prepare us all for mutual endleſs Love and Purity.

Sept. 11.] I earneſtly begg'd a Meetneſs for, and a ſpeedy Reception into the Inheritance of the Saints in Light: I am weary of living only to Sin, and groan: Lord! if I may not glorify thee here, let me glorify thee in Heaven: I wait thy Will, thy Will be done.

Nov. 2.] Still the Lord lifts up the Light of his Countenance on unworthy me, while others are in diſmal Darkneſs: Surely the Seeds of all thoſe Sins are found in me that make others a Terror to themſelves, and a Grief to their Friends.

Dec. 31.] In reviewing the Year paſt, *I* find how good the Lord has been to my *Body*, in ſupplying it abundantly with Food, Phyſick, Rayment, Fewel, Attendants: In preſerving my Limbs in Falls, and from Falls: In eaſing me when pain'd: In continuing my Sight, and reſtoring my Hearing—— But, oh! how gracious to my Soul! What ſweet Communion with him the firſt Sacrament in *January*? How many ſweet Viſits then in his Houſe, in my Cloſet at Home, and at *Bath*? How few Sabbaths in which I had

not

not abundant Comfort? But one Sacrament I return'd melancholly from, being in great Pain.

1718. *June* 15.] Lord! how ſweet was the Even-Sun-ſhine, after the dark and cloudy Morning! Let this repeated Experience of thy Mercy, Power, and Faithfulneſs engage my Dependance on, and never fainting Prayer to *GOD*, my Reſt.

Ibid. 19.] I join'd in fervent Prayer for Mr. *R. W.* now call'd to Mr. *B.*'s Aſſiſtance; and appeal'd to *GOD*, that in all that Affair, we have acknowledg'd him, and hope he has directed the Choice for his own Glory and our Good.

Aug. 9.] Providence ſeems to threaten with the loſs of moſt of our perſonal Eſtate, but my Soul rejoyces in *GOD* my Portion, and is thankful for the Corn, and Wine, and Wooll, and Flax, he has given me all my Days, with his Love.

Nov. 25.] Lord! we know not whether to chuſe or to refuſe preſent Offers of Providence to a poor Orphan; but to *GOD*, who knows all Hearts and Events, we unfeignedly refer the Diſpoſal, and rely on his Promiſe to direct.

Dec. 31.] Infinite Patience has born with me this Year alſo, and pitied, and pardoned, and revived my drooping Soul: When I have accepted the Puniſhment of my Sin, and returned to him with Weeping and Supplication, he has turn'd my Midnights into joyful and bright Days: In all the Changes of this Year, *GOD* has call'd and encouraged me to pray and wait, and he has heard and anſwered; and my Soul acknowledges his Truth and Goodneſs in all I have call'd upon him for.

1719. *May* 29.] In great Pain all the Day, but I offered at Praiſe for the multitude of GOD's Mercies

Mercies to us, in our happy Relation for Twenty Two Years now paſt.

Ibid. 31.] Mr. *B.* in extremity of Pain from Five 'till Nine this Morning: In our Diſtreſs we call'd upon *GOD*, and he very graciouſly gave ſome ſudden Eaſe (after a large triangular ragged Stone had paſſed) ſo that he was enabled to Preach ſoon after Ten the ſame Morning.

July 26.] Mr. *B.* in violent Pain, that we had no hope of his Preaching; yet he went out, relying on his Maſter, who never fail'd him, and while he ſtep'd into the Desk a Stone ſlip'd, and he went on with his Work comfortably.

Aug. 13, 14.] Mr. *B.* extreamly weak and diſpirited, yet call'd upon to Preach a Funeral Sermon Thirteen Miles off: In the Evening, a dreadful Fit of the Stone followed, and laſted 'till Three in the Morning; but as the Difficulty was encreas'd, the Power and Mercy of GOD was magnified, and enabled us both to go out early, and gave Strength and Spirits beyond all Expectations —— After which, a large Stone paſſed.

Nov. 30.] The Cries and Tears of *Bury* Friends (at the Thoughts of parting with Mr. *B.*) affect my Heart: Yet *I* am entirely willing that GOD ſhould diſpoſe of me where he pleaſes.

Dec. 1.] I devoted myſelf, and all *I* have, to GOD, and earneſtly pleaded for his Direction about the awful Change of our People and Country: He graciouſly impreſs'd upon my Mind his merciful Anſwers in Times paſt, that my former Experience ſo ſtrengthened my Faith this Morning, that while *I* was pleading, my Mind was eaſy and chearful, ready to go, or ready to ſtay: Lord! keep ſuch Thoughts on my Heart ſtill,

whatever be the Event of the preſent Providence.

Ibid. 31.] Reflecting on the Year paſt, I acknowledge with great Thankfulneſs, that I have had ſweet Retirements, inexpreſſible Pleaſure in reading the holy Scriptures, with Mr. *Henry*'s Annotations: Joyful Sabbaths and Sacraments (very few excepted) ſweet Family-Worſhip, and ſome Aſſiſtance in Inſtructing Servants and Children: Plentiful Supplies in all our Wants: Merciful Direction in diſpoſing of two Orphans: Conſtant Preſervation in all our Travels—— It has been a Year of many Afflictions, of ſtrong Pains, yet of gracious Supports and Mitigations: My Life prolong'd, when deſpair'd of: Meat, Drink, Fewel, in plenty: Servants, Friends, Phyſicians, and Medicines, as we needed them: But, oh! how ungrateful, how fretful my Heart! how tumultuous and muttering have my Thoughts ſometimes been, eſpecially under long and ſharp Pain, either upon myſelf or others: Lord! teach me to bear and improve Chaſtiſements better.

1720. *Jan.* 1, 2.] I ended the laſt and began this Year in extremity of Pain: After a long waking Night, I could not fix my Mind on any thing with Comfort, 'till paſt Four in the Morning when I ſurrendred myſelf afreſh to GOD, and begg'd healing for my diſeaſed Soul: I roſe at Six in much Pain, begg'd of GOD to reconcile me to his Diſcipline, and ſhew me wherefore he thus contends with me: Not long after had ſome Eaſe, was carried in a Chair to the Houſe of GOD, where *I* gave Thanks, and had a joyful Day—— Lord! pity and heal my Soul, and prepare me for Glory! Oh! make haſte, my

my Beloved, and end theſe Days of Sin and Sorrow to a poor diſtreſſed Worm that longs to be with Thee.

Febr. 2.] In ſorting of Letters and Papers of Friends, *I* found ſome of my own, which humble and ſhame me, that *I* can practice no better, what *I* have recommended to others under Affliction.

March 28.] *I* went to my dear Siſter *B.*'s, but ſhe could not ſpeak to me, yet ſeem'd to lye without much Pain.

Ibid. 29.] In her laſt Encounter, tho' the Antecedents were ſharp, yet the Concomitants of Death were eaſy, and the Conſequents happy: Thus was GOD better to my dear Siſter and me, than our Fears of a long Encounter with a Mortification, *&c.* Lord! ſtrengthen my Faith, and overcome my inordinate Fears by this Experience of thy Power and Compaſſion.

April 11, 12.] The hurry of unpacking, and a great deal of Company at Home, and where we dined Abroad, cut me ſhort of my beloved Retirements, yet *I* had ſome ſhort Sweets and Freedom from great Pain.

Ibid. 13.] One of my Servants fell down the Cellar Stairs, and narrowly eſcaped breaking her Skull and beating out one Eye: Bleſſed be *GOD* for ſparing Mercy.

Ibid. 18.] The Lord has hitherto help'd under bodily Infirmities; *I* pray, and hope, and wait for his gracious Aids under all my ſpiritual Complaints and Maladies— Thou knoweſt, O Lord! my Hunger and Thirſt for more Righteouſneſs, and thou haſt ſaid, *I ſhall be filled:* I rely on thee, O thou *Eternal Amen*; and on thy Power, Compaſſion, and Faithfulneſs, for what I want and am longing for.

Theſe are *ſome* of her many ſecret Memoirs, her ſolemn Tranſactions, Self-Dedications, ſpiritual Reflections, profitable Remarks, her peculiar Regards to the various Occurrences of Life, and ſpecial Charges to herſelf and others: Which ſhe committed to writing (as ſhe often expreſſes it) to be Witneſſes betwixt *GOD* and her Soul——— It had been as eaſy to have collected many Hundred more from her Original Manuſcripts, would it not have ſwell'd the Volume beyond common Uſe—— 'Tis poſſible, ſome might be apt to Cenſure me for having tranſcrib'd too much already; but when I conſider'd that the apparent Tendency of all is merely to Excite and Animate to a more vigorous and ſpiritual Exerciſe of Religion, a more conſtant and induſtrious Obſervation of Providence, a greater and ſteadier Zeal for the Glory of GOD, and a cloſer and more acurate Regard to the eternal Intereſts of our own Souls; it has eaſily overruled me in what I have done againſt all the Objections and Pleas that can be urg'd to the contrary. And therefore I am determined, to be as little *Affected* with the Cenſures of Others, as they themſelves can be *profited* by them.

CHAP. VII. *Her Miſcellaneous Papers.*

IT has been a very agreeable Entertainment to me to read over her *Miſcellanies.* Her very ſpiritual and correct *Meditations* on the *Divinity of the Holy Scriptures.* The *ſeveral Parts* of the *Creation.* The *Extent, Efficacy,* and *Miſtery* of *Providence.* A Believer's *Union with Chriſt.* His *Communing* with *his* own *Heart.* His *walking* with *GOD.* His *regulating* his *Thoughts, Affections, Speech,* and *Actions.* The whole *Duty* and *Happineſs of Man.* The grand *Treaſure* of all *Scripture Promiſes.* The unreaſonableneſs of *Freting againſt GOD.* The *Manſion* of *the Soul* of *Man.* The *Reſurrection* of *the Body,* &c:—— Together with her *Critical Obſervations* in *Anatomy, Medicine, Mathematicks, Muſick, Philology, Rhetorick,* &c. The general *Mention* of which, is all that *muſt* be expected in this ſhort Account.

CHAP. VIII. *Her ſpiritual Correſponding with her Friends, by Letters, upon particular Occaſions.*

SHE wrote often to her intimate Friends eſpecially to *young Ones,* to *perſwade* them of the Reaſonableneſs and Benefit of the great *Duties* of *Religion.* To *warn* them againſt the *Temptations* of their *Age* and *Stations.* To *improve* their *Education.* To *excite* them to an *early* and *exemplary Piety.* To *confute* their *Cavils.* To *impreſs* upon them the *Obligation* of their *Baptiſmal Covenants.* To *ſatisfy* their *ſpiritual Doubts,* and *encourage* their *Hopes* in GOD, and *Perſe-*

verance in their *Chriſtian Courſe*—— The moſt of theſe, and the moſt *conſiderable*, are ſuppos'd to be in the Hands of ſuch, whom they *immediately* concerned. Some part of the very few that are come to my *Knowledge*, ſince her *Death*, are theſe that follow.

To One impatient under Croſſes.

—MY penſive Temper feeds not ſo much on future as preſent Troubles. Diverſion is my Miſery. I never live 'till I get an Hour's Converſe with Myſelf, and with that GOD, in whoſe Hand my Times are: But when I can turn in and ſeriouſly conſider, the Cauſe and Effects of my impatient Struggles under the moſt juſt and perfectly wiſe Diſpoſals of Providence, I am cured for that Day by finding worſe Troubles within, than ever I found without. So true is great Mr. *Dod*'s Saying, *viz. Where Sin ſits heavy*, the *Croſs ſits light*. I cannot but think it *unparallell'd Ingratitude*, that Creatures fall'n from GOD, the chief Good, and final Happineſs of Immortal Spirits, and yet reſtored by GOD Incarnate, ſhould ſo baſely diſpute the Taſting of the Cup, the Dregs whereof he drank up himſelf for Us. What can we ſuffer from Friends or Enemies, in Body, Soul, Name, or Eſtate, that he has not waded through and triumph'd over, for our Good, and in our ſtead? And is not our quickening Head the ſecond *Adam* as powerful to conquer Sin and Sorrow, as the firſt *Adam* was to convey it? Oh! for a more lively Faith in the great Redeemer, to heal our Souls of this Plague! could *Heathens* ſay, It was glorious to Live, when it was eaſier to Die!

and

and cannot we be willing to Live, when all in Life pleaſes us not? Oh! how unworthy of Chriſtians is ſuch Impatience? I long for Heaven more, for Freedom from ſuch Reluctances, at the Divine Will, than from any Troubles this World makes me.

To One on the Death of a Child.

—I Know your tender Love to your Children, muſt make a Wound in your Heart when you loſe any. But *I* hope Grace and long Experience of GOD's All-ſufficiency, Eternity, and the Unchangeableneſs of his Love and Covenant, is better to you than your own or your Childrens Lives. And the good Aſſurance your Daughter left of her entering into Immortal Glory, has ſet her above our Pity. And as to *our ſelves*, our ſhort remaining Moments here, and good Hope, thro' Grace, of being ſhortly with all our departed perfected Friends, ſhould greatly moderate our Sorrows. For why, for ſo ſhort a Time ſhould we be ſo much concerned, whether we meet them next on Earth, or in the heavenly Manſions, ſince the laſt only can afford us that Joy and Pleaſure which is without Allay or Mixture? If to hear that your Children are well at a Diſtance on Earth rejoyces you, why not to know any of them are well, and can never be otherwiſe, in Heaven?

To One in Doubt, whether the certain Knowledge of a Chriſtian's State is attainable in this Life.

—I Cannot but offer at ſome Aſſiſtance under your ſeeming Doubt. *Whether a Perſon might certainly know in what Eſtate he ſtands.* If once we can perſwade our ſelves the greateſt Good is not attainable, it ceaſes to be the Object of our Hope and Endeavour. That wicked Men may without doubt conclude themſelves ſuch, and conſequently in a damnable *State*, poſſibly you might eaſier believe: Than that a Perſon truly accepting Chriſt, upon Goſpel Terms, may diſcern that he doth ſo, and conſequently is in a *State* of *Salvation*: But that both are to be known, *I* think is ſufficiently evident from *Scripture*, ſince it puts us upon Judging and Trying our ſelves, and making ſure our own Salvation. And ſo many of the *Saints* have affirmed their Knowledge and joyful Evidences of GOD's Grace in them. And our bleſſed Redeemer himſelf has laid down this as an evident Title to the heavenly Manſions; If our Hearts are there, our Treaſures are alſo there. Can we imagine the good *Spirit* of GOD would excite our Deſires after ſuch an Inheritance, only to Torment or Deceive us? No ſurely, He that is gone before to prepare a Place for his Diſciples, hath left them his Holy *Spirit*, not only to fit them for that glorious Inheritance, but alſo to ſeal them up to the Day of Redemption, and given them undoubted Pledges and Earneſts of their future Poſſeſſion—— The *major* Propoſition is undoubtedly true, He that believes

believes ſhall be ſaved; the Doubt will lie in the *Minor*, but upon ſerious Tryal, you may come to know, that you are the true Believer. That ſome upon their firſt Converſion have been able to draw the Concluſion, I have no Reaſon to doubt, but it is not GOD's ordinary Method to Convince, Convert, and Aſſure at once. Therefore don't impatiently conclude it is not attainable becauſe not yet attained. But with ſtrenuous Endeavours be ſtill purſuing the making your Calling and Election ſure. Always remembring, that it is the ſame Spirit that works Grace, that alone can ſhine on it, and diſcover and give you the clear Knowledge of his Work. Pray hard and be very Thankful for his leaſt Aſſiſtance, than which I know not a more effectual Way to gain more. Have a care of Grieving him by continuing in any known Sin, or neglecting any known Duty. If you dally or trifle in your Return to GOD, it will not only make your Caſe ſeem doubtful, but like a broken Bone might make you halt for many Years. The ſmalleſt Sin if not reſiſted and mourn'd for, will breed Doubts and Troubles as ſure as rotten Fleſh doth Worms. Therefore fall to your Work in Earneſt, and I can aſſure you, the ſooner you begin, the greater will your Honour and Peace be. Though you may not preſently be able to affirm an infallible Certainty of your State, yet, if by ſuch Means you attain a comfortable Hope to encourage future Endeavours, who knows how ſoon you may Triumph over your conquer'd Enemies!

On the Death of an Intimate Friend.

—I Came hither to close the Eyes of my dear Friend—— And since she might shine no longer amongst sinful Worms here, I bless *GOD*, who brought me to her instructive Death-Bed: Where Faith, Submission, Patience, and almost uninterrupted Joy, in breathing after her dear Redeemer, more than equall'd all I ever saw that lay so long in sight of their last ghastly Enemy. And though I cannot yet pray against sudden Death, yet her steadfast Hope and glorious Conquest, have given me more tolerable Thoughrs of languishing Sickness, since in her I saw, that neither the Strength of Pain, or Weakness of the Patient, can hinder a triumphant *Exit*, when GOD will make his Joy our Strength.

Against Disputes in Religion amongst young Ones

—I Fear there is One that is very dear to you, has receiv'd no little Injury by some of the Authors you have recommended to him. When I wrote pungently about his Prophaness, he was much allarm'd and penitently confess'd his Sin, and resolv'd upon devoting himself to *GOD*, as his true Felicity. But he said, He had read some Books, and heard some Disputes at home, which so confounded his Mind, that at last he thought there was no *GOD* or Devil, or Religion: Now tho' I am far from supposing it the Design of your Author to form such Notions in him, yet I can never think it Wisdom to put young Heads on disputable Points, when they may be safely edified by plain practical Divinity. I know

know the promis'd Spirit of Truth directs his Miniſters by his Word, and if the Authors you mention have had this Aſſiſtance in beating out their Notions on that Forge, it's well; but if what they had form'd in their own Brains is brought to that, and Texts tortured to countenance them, they had need be examin'd by better Heads than mine, leſt they ſhould do more hurt than good. I am thankful for Sir *P. K.* on the Creed, yet if I believed a ſeparate State, a State of Suffering, the Thoughts of Death would make me melancholly. Mr. *Flavel*, and Others, allow it a State of imperfect Happineſs, yet no ſuffering State, becauſe even then we are with Chriſt in Paradice. Whatever Mr. *L.* thought, I cannot yet be brought to think that ſuch Texts allow either any ſleep to the Soul, or any ſuffering in ſuch a State to the Righteous. In ſhort, I believe the Quarrels of many to be either about Terms or inſuperable Difficulties, which neither Side ſhall underſtand 'till they get to Heaven. And, for my own Part, I had much rather confute Atheiſm by holy Walking, than by any accurate Diſputing: And while I can taſte Religion, let who will talk againſt it. If your great Mind aims higher, yet put not young raw Heads on what is too hard for them——

Directions how to Inſtruct a Child.

—I Am glad your Brother can ſo prettily divert you, I wiſh you Wiſdom and Love to inſtruct him. Be very watchful of his Converſation, and whatever you find faulty, ſhew him the Evil of it, rather than charge him with it, leſt you put him upon Lying to hide his Guilt.

Let

Let him ſee you love him e'er you chide him, and are ready to hide or excuſe his tolerable Faults. Be very frequent, but not tedious in your Inſtructions: Often inculcate the Nature and Neceſſity of Prayer for all we want, and the encouraging Promiſes of *GOD* to hear. Liſp to him in his own Language what he prays for by his Form, and labour to excite in him a Senſe of his ſad State by Sin, greater Deſires after Grace, and fuller Reſolutions and Endeavours after the Life and Power of Godlineſs. Let ſome part of his Catechiſm be daily recited, and what he moſt imperfectly repeats, be ſaid at his going to ſleep, and at his firſt waking. Talk over the Sermons you hear together in Language adapted to his Capacity. And fail not to beg of *GOD* a Bleſſing on all your Labour, or elſe you will do little to purpoſe. If *GOD* makes you inſtrumental in the Converſion of your Brothers and Siſters, it will be a great Honour and Comfort, and make the ſtrongeſt Union amongſt you. Take ſpecial care of them that are in the greateſt Danger. Imitate your godly impartial Mother, who, tho' ſhe lov'd all alike, yet would often ſay, If ſhe knew to which Child ſhe had convey'd moſt of her ſinful Nature, ſhe would pity and endeavour the Help of that Child moſt——

To One under great Dejection and Deſertion.

—IN theſe dark Hours of your Life, the Silence of your Friends may ſeem unnatural. I cannot therefore but heartily condole you, and beg you would not imagine your Caſe to be unuſual, or out of the Road of GOD's fatherly Diſcipline, for what good Chriſtian's Diary did you ever

ever read or hear of, that has no ſuch Lines of Complaints as yours: And no wonder when our Head and Lord Redeemer almoſt dies with them in his Mouth. Why ſhould we grudge to pledge him in that bitter Cup, whoſe Soul was ſorrowful and ſore amazed? Can our Jealouſy argue a Dereliction more than his? Are not the Gifts and Callings of *GOD* without Repentance? If your Soul has not been touch'd with the true Loadſtone, what makes it ſtand trembling towards its beloved Point? Is not Love in Deſire, and in Lamenting after its beloved Object as truly Love, as when reſting in the Enjoyment? If you find much Droſs in your beſt Gold, will you throw away both together? or would you change with one that Hopes without Tryal? I find it a mighty Craft of the old Serpent, when upon ſerious Search I have found out Wickedneſs in my Heart, that did not diſcover itſelf upon tranſient Enquiries, to be very ready to perſwade me, there was nothing elſe to be found there. I bleſs *GOD*, I can at preſent believe he lies, but how long I ſhall ſay ſo, I know not: For, alas! I I have ſome gloomy Days as well as others, eſpecially under bodily Langours. I doubt not but you addreſs to ſpiritual Phyſicians under your preſent Maladies. Bleſſed be GOD, you have many skilful and faithful Ones. Search not without their Help. And *GOD* ſend you a Meſſenger, one of a Thouſand, that may ſhew to you your Uprightneſs. I know he only that creates the Fruit of the Lips Peace, can make your Help conſolatory, yet wait in the Way of inſtituted Means. And remember it was but *a little farther* the drowſy Spouſe went in her Search, e'er ſhe found her ſlighted and griev'd Beloved.

loved. I truſt your preſent Temptation to throw away your Hope will not prevail: However, think not of throwing off Duty, eſpecially your Attendance on that comfortable ſealing Ordinance, the Lord's Supper, which I have Reaſon to recommend to all my afflicted tempted Friends, ſince I find it no ſmall Mercy to go and renew my former Covenant, or if I cannot find my Fidelity therein, to make it a new; for ſurely GOD doth there renew his Covenant, with every fallen Child of *Adam* that heartily conſents, tho' he cannot perfectly reach the Terms according to his Deſire. If former ſtated Times of Communicating afford you not a ſufficient Support, be more frequent, ſince every Lord's Day gives you an Opportunity in the City. Remember my dear diſconſolate *Grand-Mother* waited long at theſe Pools, tho' with ſorrow complaining it was to her a ſealed Fountain, yet her dutiful Attendance ended in a triumphant Death: Before that Period, I hope to hear you are emerging from under the Waves that now overwhelm you, and by that Time you may be ready to ſtrengthen weak Hands from more glorious Appearances of GOD to your Soul. I beg that the GOD of all Conſolation would ſhine on the Graces he has wrought, and will by his own Methods perfect in your Soul, that when he has tried you, you might come forth as Gold, and meet for the Inheritance of the Saints in Light, where, no doubt of GOD's Love to you, or your's to him, will break your Peace, or interrupt your Joy more

To a Relation on a fine Lady of mean Senſe.

—IN this Place of Concourſe, I lately met with a vaſt Company of fine Ladies, but above all the reſt, with one of a charming Beauty, ſtrait and tall, a fine Face, gloſſy dark Hair, *&c.* all adorn'd with richeſt *Atlas*, ſplendid *Diamonds*, fineſt Lace, *&c.* To this fine Creature, the amazed Beaus addreſſed, big with Expectation of charming Converſation, agreeable to ſuch an out-ſide Appearance: But preſently the wondering Crowd betray'd ſuch a Diſappointment in their ſneering Countenances, as made me pity the poor inſipid Mortal; and wiſh, that all I love may ſtudy to adorn their Minds, rather than learn the Art of fine Dreſſing. And while I bemoan'd the *unhappy Fair*, a Friend repeated the following Lines, which poſſibly may pleaſe you, *viz.*

When Lesbia *firſt I ſaw, the heavenly Fair,*
With Eyes ſo charming, with that awful Air,
I thought my Heart, that durſt ſo high Aſpire,
As bold as his, who ſnatch'd Cœleſtial Fire:
But ſoon as e'er the beauteous Idiot ſpoke,
Forth from her Coral Lips ſuch Folly broke,
Like Balm, the trickling Nonſenſe heal'd my Wound,
And what her Eyes enthrall'd, her Tongue unbound—

So true is the ſacred Proverb, *As a Jewel of Gold in a——— ſo is a fair Woman without Diſcretion.* And likewiſe that other, *Favour is deceitful and Beauty is vain, but a Woman that fears the Lord ſhall be praiſed*——May I and my dear Relations have the Ornament of a meek and quiet Spirit, and we will envy no Ladies their Beauty or Jewels——

Cautions.

— A Declining State is incident to the beſt, and therefore to be fear'd by all: How ſhamefully have ſome of our Acquaintance ſtain'd their Families, and whither have their gradual Declenſions at laſt hurried them——— I know there are many that aſſert a total Apoſtacy in ſome from true Grace, but you and I have been taught better, and can comfortably conclude from GOD's unchangeable Love, Decree, Almighty Power, engaged for Perſeverance; and from our Union with Chriſt, and his conſtant Interceſſion for us, that the *Habits* of true Grace cannot be loſt: But, alas! what Abatements may there be in the Degrees and Exerciſe, in the Life and Strength of it! And how ſad and deplorable is ſuch a Caſe? Who can but pity a robuſt Body reduced to a Skeleton by a pining Conſumption? And is leſs Pity due to Souls declining in their Graces? When ardent Love, ſtrong Deſires, humbleſt Mournings, livelieſt Joys, are all withering or choaked with a Confluence of worldly Joys, Cares, or Pleaſures! Ah! the Sadneſs of this State! may I never weep over any of my dear Relations in ſuch a Caſe! The beſt are apt to decline in Duty, in their Love and Affection to it; and ſometimes find a ſad Diſtance from GOD, a Strangeneſs to him, and Shineſs of him in Prayer, which yet afore has been their greateſt Delight and Heart-eaſe. Surely, reſtraining of Prayer is a very ſad Mark, and when our Hearts don't joyfully anſwer his Call to ſeek his Face! And little better when our wandering Spirits are not watch'd, call'd in, and made to ply their

Work,

Work, but flies light on the Sacrifices that us'd to flame: Nay, if but our Chearfulneſs in Duty ſhould abate, how heavily ſhall we drive? If what was once our Delight, becomes our Task and Burthenſome? If after Duty no Advantage, no nearer to GOD, no fuller Reſolutions, no humbler Reſignations, how weary ſhall we quickly be of our choiceſt Happineſs, for the Enjoyment of ſome inferior Good, or foul Corruption, which our treacherous Hearts have ſlily fallen in love with, while we yet profeſs to be entirely GOD's? There are in the beſt ſuch Remainders of Corruption, as ever incline to Apoſtacy, for none are ſo compleatly ſanctified, but the Fleſh is ſtill luſting againſt the Spirit; and Corruption is an active Principle, very importunate, and not eaſily to be denied: The Temptations of Satan are always aſſaulting, and our own Corruptions ever ready to ſide with them: Yea, and GOD's juſt Deſertions often concur; for tho' he does not withdraw his Love and Care, yet for our Neglects he often may, and does ſuſpend his Influence and Aſſiſtance, and then what are we?—— Let me entreat you not to loſe theſe haſty Lines, 'till you have tried your preſent Caſe, whether you are growing or declining. If Grace withers, I am ſure ſo muſt Comfort. If this be your Caſe, remember whence you are fallen, and Repent, and do your firſt Works, and lay freſh hold on the great Redeemer. If your Caſe be better, bleſs GOD, and rejoyce my Soul in letting me know it——

Pleading of GOD's Covenant urged.

—WHen my Soul is almoſt over-whelmed within me for ſome of my dear Relations, I ſolace myſelf in ſinging that *Hymn* of Dr. *Woodroof*.

GOD of my Fathers, and their Seed,
For ſo thy Covenant is:
And thou wilt keep thy Covenant ſure,
To Thouſands of Degrees.

My Parents, Lord! devoting me,
Upon Thee I was caſt:
And from my Mother's Belly thou,
My GOD, in Covenant waſt.

By all Engagements, and by Vows
Renewed, I am Thine:
And from that Time to this art thou
By the ſame Title mine.

When taken thus into thy Houſe,
Thy Charge I there became:
Thou waſt my Father and my GOD,
And then I bore thy Name, &c.

Surely, if the Bleſſings of *Abraham* are come on the *Gentiles* by Jeſus Chriſt, what GOD hath ſpoken to them and our Fathers, is ſpoken to us, who, by Faith, lay hold on that Covenant: And tho' it runs not ſo freely in Temporals under the Goſpel Diſpenſation, we have ſtill the double Portion, tho' the younger Children: The elder, indeed, had large and ſure Promiſes of the fertile *Canaan*; and, no doubt, their Hopes and Joys had higher Objects, when they dwelt in Tents, and

ſlept

ſlept on Stones, left their Country and Relations: But yet, Life and Immortality was vailed to them, in compariſon of what is now brought to Light by the Goſpel. I am aſhamed to think how *Jacob* lift up his Feet in his Way to *Padan-Aram*, after his Viſion at *Bethel*, while I go on ſo ſluggiſhly in my Way to Heaven, after ſo many ſignal Appearances of GOD to me and mine——

Cautions to a Friend about Marrying.

——'TIS very odd, when you ask my Opinion in the Matter propoſed, that you only give me an Account of the Gentleman's Circumſtances, and not of his Character: So far as I know, I muſt freely own, that I fear the Eſtate is too great, and likely to prove a Snare to you. Biſhop *Hall* affirms, *That Riches have made many worſe, but never any better.* I hope you would rather chuſe to be better than richer, and that you will never be byaſs'd by an Eſtate to an indifferent Choice. You know, I have ever caution'd you, and muſt caution you ſtill againſt too great a Fondneſs for Wealth. Alas! ſhould you have it, how many Things may imbitter it to you? Should you have a churliſh *Nabal*, and you could only behold it with your Eyes, and not be ſuffer'd to do any good with it, how uneaſy would that be to your charitable generous Mind? And ſhould the Temper be good, yet if Debts, or Proviſion for younger Children ſhould cripple a Man's Eſtate, it's but the Name and not the Thing that you enjoy: And if neither of theſe happen, yet may not worſe? Suppoſing there's no Piety, nor warm Devotion, but an Averſion to your attending on private Altars, where you have found

more than all this World can afford you, what Perplexity are you then tied to for Life? I know what Troubles you have met with, but might you not, by avoiding preſent, plunge yourſelf into future Difficulties: 'Tis better be miſerable by Neceſſity than Choice. What GOD inflicts is eaſier born, than what we bring upon our ſelves—— Let me entreat you to moderate your Deſires after worldly Grandeur—— Pardon my Freedom—— If I am apt to be too jealous of you, it is becauſe I love you——

On the Death of a good Lady and Friend.

—I Am heartily concern'd for the Country's Loſs, and my own, of that excellent Lady; and condole you eſpecially, who had the Honour of her Friendſhip; I believe, as much as could conſiſt with the Inequality of your Stations in this World; and that Goodneſs levell'd more than is uſual, even in pious Ladies. A Friend, wiſe, pious, compaſſionate, ſecret, *&c.* is a Rarity enjoy'd, and a Loſs ſeldom repair'd in this World: But, Oh! what a Friend is our Lord Redeemer! not limited to one or few, like our contracted Minds, but condeſcends to the Title and Offices of a Friend to all his faithful Followers. I am thankful for the Taſtes of his Goodneſs in Creature Friendſhip; but the utmoſt Perfection of that is but a faint Shadow of the Divine, and what I find in mine eternal *Lover* and *Friend* the Lord Jeſus Chriſt, whoſe Friendſhip has not the Diſparagement which all Creature-Enjoyments have, of being but a ſhort and uncertain Pleaſure——

On a Tradeſman's caſting up his Shop.

—SInce you pretend to be pleas'd with any of my Scrawles, I will give you a ſhort Hiſtory of what has paſs'd with us this *Chriſtmas*: You remember, I now live with a Tradeſman, call'd a *Milliner*, (I ſuppoſe from the multitude of Things that ſuch ordinarily Trade in, eſpecially in the Country.) It is a prudent and laudable Cuſtom with him, to caſt up his Shop, for the moſt part once a Year. I love not to be ignorant of any thing that falls in my Way without Trouble; and therefore, to divert my Mind, I have ſometimes engaged with him in ſome little part of this comical Fatigue: The whole of which, is a thorough Scrutiny into all that has been bought and ſold, and got by it, and into what remains. In order to this, abundance of Files, of Bills, Letters, and Receipts, beſides Books, were to be examined: But my Province was only to aſſiſt in Meaſuring and Contenting (in *Engliſh*, to write on every Piece, after meaſured, what it contained;) the Tryal of Gains was left to themſelves, and held them to it Night and Day, and every one was pleaſant and chearful at the Concluſion. I expoſtulated with my Landlord the unneceſſary Trouble of this, for one that had no reaſon to ſuſpect his Circumſtances; but was anſwered, That beſides the Pleaſure of proving it, their future Trade could not be ſo ſucceſsful, eaſy, and beautiful without it: The Sale of what had been bought, directs to what's beſt to be bought again, by finding out what had been ſold to beſt Advantage; what had been miſplac'd, and thought to have been loſt, is now

in order again, and readily found: Beſides, the Gain made a Recompence for the Trouble, and was an help to Thankfulneſs, *&c.*——Now, my dear Friends, if we are ſo wiſe for this World, why ſhould we be ſo weak for the other? And yet how few are there, that with that unwearied Diligence, Dexterity, and Chearfulneſs, caſt up in their ſpiritual Trade? I bluſh at my own Sloath and Folly, and endeavour to commend *Heart-Examination* to my Thoughts by my *Chriſtmas* Diverſion. The Reſult of all my Landlord's Trouble, aſſures him he has gain'd by laſt Year's Trade, but can give him only ſome probable Conjectures how he may thrive the next, together with many Fears of loſing by ſome unfaſhionable Goods, which he looks upon with heavy Sighs. But if upon ſerious Search, I can find I have gain'd any true Grace, I am ſure of its encreaſe, and that it can never be loſt, or become uſeleſs. Can I but find Faith as a grain of Muſtard-Seed, I can ſafely conclude, it will grow to a Tree: The Path of the Juſt, as a ſhining Light, will ſhine more and more to the perfect Day. If I ſigh over the Weakneſs of my Grace, I am yet encouraged when I read the Encomiums of my compaſſionate Redeemer, on the weak Faith of many that addreſſed to him in the Days of his Fleſh—— Therefore, my good Friend, let us call in the Aſſiſtance of others, and diligently ſearch our Hearts and Ways, and follow it to a comfortable Concluſion, and then my Diverſion might be Uſeful to myſelf and you——

Upon the Death of a Siſter.

I Thought I could with leſs Diſturbance have parted with a Siſter, than I find I can: I did

did hope that Death would not have begun at the wrong end of the Regiſter-Book; but they are Seniors in the beſt Senſe, who have ſooneſt done their Work, and are firſt fit for Glory: Tho' I could not have parted with a Siſter without Tears, to any diſtant Country upon Earth, tho' it had been to her own Advantage, yet Reaſon would have blamed and ſoon overcome ſuch a fond and fooliſh Paſſion: And ſurely Religion then ſhould do no leſs, but more, when ſhe is in a far higher and happier Preferment than all this World could pretend to offer. Our All-wiſe Creator firſt form'd our maſſy Lump, and then inſpired it; and when he is pleas'd to diſſolve the *Compoſitum*, it is not that either of the conſtituent Parts ſhould be deſtroy'd: But the Diſſolution, as to the Righteous, with regard to their *Souls*, is immediate *Glory*; and with regard to their *Bodies*, but a Refining, in order to a Re-union: The forſaken Manſion is, indeed, a melancholly Object! and it is very affecting to cloſe the dear Eyes that were wont to delight us with their ſilent Rhetorick; but we more than water the Body ſown in Duſt, while we dim our Proſpect of their Glory. Why ſhould I wiſh the Soul in this Body ſtill, merely to ſay I had a Siſter in ſuch a Place? What if Heaven (where ſhe is) be farther off? I am ſure, as that is more ſuitable, ſo it ought to be nearer to my immortal Part: And may I not ſtill have Commuion with her, and with the glorious Company ſhe keeps, by loving, praiſing, admiring, and adoring the ſame GOD, tho' I am yet on Earth? May I not rejoyce in the Thoughts of meeting her, among the Spirits of the Juſt made Perfect? Surely, they have more Courage, better Succeſs, or leſs Difficulty than I, who can wiſh that War

protracted——But ſhe has now paſſed the Pikes, O happy Soul! Her Body, indeed, is ſown in Corruption, and cannot defend itſelf from Worms, and is putrifying and loathſome at preſent, but it will not be always ſo. If the innate Deſires of Re-union could not perſwade me of a Reſurrection, yet the infallible Word of *GOD* has aſſur'd me of it; and that it ſhall ariſe, not as it was ſown, a natural and fluggiſh Body, but agil and ſprightly, and fit to ſerve its ſuperior and vigorous Soul. It is a pleaſure to me ſometimes to think of the Luſtre and Activity of glorified Bodies, which reſt not either Day or Night, nor ſuffer any Decays, Imperfections, Pauſes, or Interruptions, in their high and happy Employments; but the greateſt Pleaſure of all, to think of being for ever with the Lord——

To One under great Afflictions and ſpiritual Fears.

—I Cannot forget my Promiſes of praying for you, and Writing to you: I daily attempt the one, and wiſh I could perform it better: And as to the other, I ſhould be glad if my Pen could help your Faith and Patience, under the ſmarting Rod (I hope I may ſay) of your heavenly Father, for ſo it may be, tho' accompanied with angry Frowns: 'Tis true, Afflictions in themthemſelves cannot be Proofs of Son's-ſhip; but we are fully aſſured by the ſacred Scriptures, that the ſoreſt Tryals are very conſiſtent with that Priviledge: The Experience of many of GOD's Favourites confirm it: All the Promiſes of Support under, Benefit by, and Deliverance from ſuch Troubles, ſuppoſe it; yet our guilty Souls are

are too apt to miſconſtrue fatherly Chaſtiſements, for the Revenges of any Enemy, or to think there is more Anger than Love in them, and to murmur that they are ſo long and heavy. But the All-wiſe Father of our Spirits cannot miſtake in meaſuring, timing, and appointing his Methods of healing Souls: If Guilt makes you fear his Wrath, rather than taſte his Love in your Afflictions, you ſhould caſt your guilty Soul upon him for promiſed Reſt; and may be well aſſured, that *GOD* will not exact the Debt from the Offender and the Surety too: Fly daily to that Refuge, that ſure Hope, that juſtifying Righteouſneſs, and then you will find no Fury in GOD, how grievous ſoever your Afflictions are—— You have liberty to pray for Pity and Help as well as *David*, who, when he had aching Bones, had a ſenſe of Guilt alſo, even of ſcandalous Sins——If your own or others Cries for you ſeem yet unheard, it might be our Miſtake, to urge for preſent Eaſe, without a due Reſpect for future Cure, Sin is the worſt Diſeaſe, its Cure is to be ſought, tho' by the rougheſt Methods: The Children of *GOD* are agreed in this, and yet can ſcarce ſubmit the Means to the infallible Phyſician: Tho' we can truſt a Surgeon to apply a Cauſtick (though of *Lapis Infernalis)* and let it lie his Time, if there be any hope of Cure; yet how hardly can we ſubmit on higher Reaſon, ſurer Hope, or happier Experience, to him, whoſe Word of Truth aſſures us, that every thing he does ſhall do us good, both purge away our Sins, and make us Partakers of his Holineſs. I muſt confeſs, theſe Lines upbraid my own fooliſh Choice oftentimes for my ſelf and Friends, but I pray and wait for better Submiſſion to the heavieſt Strokes, either on me or them——

Various

Various Diſpenſations argued and juſtified.

—I Have been long your Debtor for a very kind and comfortable Letter, which came ſeaſonably to Hand, as I was groaning under great Pain, and ſympathizing with others in bitter Affliction: Since then, I bleſs GOD, I have ſeen brighter Days, but Clouds have return'd after Rain upon others: And may not all this put together commend the variegated Diſpenſations of Providence? Had all our Days been *Halcion*, would they have been ſo ſafe or uſeful? Had all been Sable, how diſconſolate? Were all the Children in equal Smart, under the Rod together, we ſhould be too ready to make ſome unworthy Reflection on the All-wiſe Diſcipline? Were not all alternatly ſo, we ſhould be ready to ſuſpect their Son-ſhip? O the Depth of Wiſdom, that poor ſhallow Mortals can never fathom! Yet how proud and peeviſh when any Thing denied, at our own Time, which we fancy to be good for us! Had I been always well, and at Eaſe, how chill a Sympathy muſt I have had with the dear afflicted Members of Chriſt? Had you been never ſo, I had wanted your experimental Conſolations. And if the brief Hints of this beautiful Variety can afford ſuch Pleaſure here, how bright and glorious, how raviſhing and ſweet, will it be when unfolded in eternal Glory! And why ſhould I be impatient of, or fear the darkeſt Scene, that ſhall end in brighteſt Glory? Yet, with Shame and Sorrow, I confeſs, the Fear of what I may feel, has been as afflictive to me, as moſt I have felt: Yea, when I have found good hope of an Intereſt in GOD, and after a Thouſand Experiences of his never

never-failing Compaſſions, confuting my guilty Fears. This childiſh, or rather unchild-like Diſtemper, I think, encreaſes with Years, and is partly occaſioned by frequent and cloſe Converſe with many of my Superiors in Grace, under bitter Afflictions, living and dying: And when I ſee what is done to the green Trees, I am apt to an exceſs of Fear what ſhall be done to the dry. Fain I would cheriſh an awful, while I ſubdue a ſlaviſh Fear; but this I cannot do of myſelf, and therefore beg it of the GOD of all Grace, in which I crave your Aſſiſtance——

CHAP. IX. *Some Fragments of* VERSES *which ſhe often repeated, not for their Elegancy, ſo much as Suitableneſs to her State and Temper.*

I. An Acknowledgment of Mercies.

IN Nature's Womb thy Fingers did me make,
And from the Womb thou did'ſt me ſafely take;
From Breaſt thou haſt me nurs'd my Life throughout,
That I can ſay I never wanted ought.
In youthful Wandrings thou haſt ſtaid my Slide;
In all my Journies thou haſt been my Guide.
Thou haſt me ſav'd from many an unknown Danger,
And given me Favour where I was a Stranger.
In all my Meals, my Table thou haſt ſpread,
In all my Lodgings thou haſt made my Bed.
Thou haſt me clad with Changes of Array,
And made my Houſe ſtill better every Way.
In all my Troubles thou haſt heard my Voice,
In both my Matches thou haſt made my Choice.
Oft have I felt the Workings of thy Grace,
And ſeen, through Chriſt, thy pleaſant ſmiling Face.
This is the Heaven *on* Earth, *if any be,*
For This *and* All, *my* Soul *thus* Praiſes *Thee.*

II. A Reflection upon Age.

DIM Eyes, deaf Ears, cold Stomach, ſhew
My Diſſolution is in View:
The Shuttle's thrown, my Race is run,
My Sun is ſet, my Work is done;
My Span is out, my Tale is told,
My Flower's decay'd, and Stock grown old.
The Dream is paſt, the Shadow's fled,
My Soul now longs for Chriſt, my Head.
I've liv'd to Seventy Six, or nigh,
GOD calls at laſt, and now I'll die.

III. *Muſculus*'s Swan-like SONG before his Death.

COld-Death my Heart invades, and I muſt die;
O Chriſt, my everlaſting Life, draw nigh!
Why quiver'ſt thou, my Soul, within my Breaſt?
Thy Angel's come to take thee to thy Reſt.
Quit chearfully this tottering Houſe of Clay,
GOD will rebuild it at th' appointed Day.
I know thy Sins, *but let not them be urg'd,*
All thoſe have with the Blood of Chriſt been purg'd.
Is Death affrighting? True; but yet withal,
Remember Chriſt, thro' Death, to Life doth call:
He'll Triumph over Satan, Sin, and Death,
Therefore with Joy reſign thy dying Breath.

IV. The benighted Soul encouraged.

WHere art thou now? Thy Day is Night;
Be not afraid, thou ſtill art right:
The Way to Heaven lies by the Gates of Hell;
Chear up, Believe, and all ſhall yet go well.

V. The

V. The Paſſing-Bell.

COme, honeſt Sexton, take thy Spade,
And let my Grave be quickly made:
Thou ſtill art ready for the Dead,
Like a kind Hoſt to make their Bed:
I now am come to be thy Gueſt,
In ſome dark Lodging give me Reſt:
I'm very weary, full of Pain,
And of my Pilgrimage complain;
On Heaven's Decree I waiting lie,
And all my Wiſhes are to die.
Hark! hark! I hear my Paſſing-Bell!
I hear my Paſſing-Bell! Farewel!
Farewel! my loving Friends, Farewel!

CHAP. X. *Some few* Stanza's *out of ſome of thoſe many* HYMNS *and* PSALMS, *which ſhe had committed to Memory, and would often repeat with* Peculiar Pleaſure.

Mr. WATTS's *Hymns*, B. 1. H. 5.

THE dear Delights we hear enjoy,
And fondly call our own;
Are but ſhort Favours borrow'd now,
To be repaid anon.
Peace all our angry Paſſions then,
Let each rebellious Sigh,
Be ſilent at his Sovereign Will,
And every Murmur die.
If ſmiling Mercy crowns our Lives,
Its Praiſes ſhall be ſpread;
And we'll adore the Juſtice too
That ſtrikes our Comforts dead.

H. 6.] Great GOD, I own thy Sentence juſt,
And Nature muſt decay;
I yield my Body to the Duſt,
To dwell with Fellow-Clay.

H. 15. Let me but hear my Saviour ſay,
Strength ſhall be equal to thy Day;
Then I rejoice in deep Diſtreſs,
Leaning on All-ſufficient Grace.

H. 17. O for an overcoming Faith,
To chear my dying Hours;
To Triumph o're the Monſter, Death,
And all his frightful Powers!

If Sin be pardon'd, I'm ſecure,
Death hath no Sting beſide;
The Law gives Sin its damning Power,
But Chriſt my Ranſom dy'd.

H. 86.] How ſhould the Sons of *Adam*'s Race,
Be pure before their GOD?
If he contend in Righteouſneſs,
We fall beneath his Rod.

To vindicate my Words and Thoughts,
I'll make no more Pretence;
Not one of All my thouſand Fau'ts,
Can bear a juſt Defence.

H. 87.] O may thy pardoning Grace be nigh,
Leſt we ſhould Faint, Deſpair, and Die!
Thus ſhall our better Thoughts approve,
The Methods of thy chaſtening Love.

H. 103.] Firm as his Throne, his Promiſe ſtands,
And he can well ſecure,
What I've committed to his Hands,
'Till the deciſive Hour.

Then

Then will he own *my* worthleſs *Name*,
Before his Father's Face;
And in the *New Jeruſalem*,
Appoint *my* Soul a Place.

H. 131.] Dear Father, let me never be
Joyn'd with the boaſting *Phariſee*;
I have no Merits of my own,
But plead the Sufferings of thy Son.

H. 146.] O let me climb thoſe higher Skies,
Where Storms and Darkneſs never Riſe!
Where Chriſt diſplays his Power abroad,
And Shines and Reigns Incarnate GOD.

Nor Earth, nor Seas, nor Sun, nor Stars,
Nor Heaven his full Reſemblance bears;
His Beauties we can never trace,
'Till we behold him Face to Face.

B. 2. *H.* 3.

Why do we mourn, departing Friends?
Or ſhake at Death's Alarms?
'Tis but the Meſſage Jeſus ſends,
To call them to his Arms.

Are we not tending upwards too,
As faſt as Time can move?
Nor would we wiſh the Hours more ſlow,
To keep us from our Love.

The Graves of all his Saints he bleſt,
And ſoftened every Bed;
Where ſhould the dying Members reſt,
But with the dying Head?

H. 20.] Why is my Heart ſo far from Thee,
My GOD, my chief Delight!
Why are my Thoughts no more by Day
With Thee, no more by Night?

Why

Why ſhould my fooliſh Paſſions rove?
Where can ſuch Sweetneſs be,
As I have taſted in thy Love,
As I have found in Thee?

Trifles of Nature, or of Art,
With fair deceitful Charms,
Intrude upon my thoughtleſs Heart,
And thruſt me from thy Arms.

Wretch that I am! to wander thus,
In chaſe of fond Delight!
Let me be faſten'd to thy Croſs,
Rather than loſe thy Sight.

Make haſte, my Days, to reach the Goal,
And bring my Heart to Reſt,
On the dear Center of my Soul,
My GOD, my Saviour's Breaſt.

H. 25.] My drowſy Powers, why ſleep ye ſo?
Awake my ſluggiſh Soul!
Nothing has half thy Work to do,
Yet nothing's half ſo dull.

H. 48.] How vain are all Things here below!
How falſe and yet how fair!
Each Pleaſure hath its Poiſon too,
And every Sweet a Snare.

And deareſt Joys, and neareſt Friends,
The Partners of our Blood,
How they divide our wavering Minds,
And leave but half for GOD.

The Fondneſs of a Creature's Love,
How ſtrong it ſtrikes the Senſe!
Thither the warm Affections move,
Nor can we call them thence.

Dear Saviour, let thy Beauties be
My Soul's eternal Food;

And Grace command my Heart away
From all created Good.

H. 50.] Now let the Lord, my Saviour, ſmile,
And ſhow my Name upon his Heart;
I would forget my Pains a while,
And in the Pleaſure loſe the Smart.

But, oh! it ſwells my Sorrows high,
To ſee my bleſſed *Jeſus* frown;
My Spirits ſink, my Comforts die,
And all the Springs of Life are down.

Yet, why, my Soul, why theſe Complaints?
Still while he frowns, his Bowels move;
Still on his Heart he bears his Saints,
And feels their Sorrows and his Love.

H. 54.] My GOD, the Spring of all my Joys,
The Life of my Delights;
The Glory of my brighteſt Days,
And Comfort of my Nights.

H. 61.] My Soul, come meditate the Day,
And think how near it ſtands,
When thou muſt quit this Houſe of Clay,
And fly to unknown Lands.

H. 102.] No, I'll repine at Death no more,
But with a chearful Gaſp reſign,
To the cold Dungeon of the Grave,
Theſe dying, withering Limbs of mine.

Let Worms devour my waſting Fleſh,
And crumble all my Bones to Duſt;
My GOD ſhall raiſe my Frame anew,
At the Reviſal of the Juſt.

Break, ſacred Morning, thro' the Skies,
Bring that delightful dreadful Day;
Cut ſhort the Hours, dear Lord, and come,
Thy ling'ring Wheels, how long they ſtay!

H. 145.] I love the Windows of thy Grace,
Through which my Lord is ſeen;
And long to meet my Saviour's Face,
Without a Glaſs between.

O that the happy Hour were come,
To change my Faith to Sight!
I ſhall behold my Lord at Home,
In a diviner Light.

Haſte, my Beloved, and remove
Theſe interpoſing Days!
Then ſhall my Paſſions all be Love,
And all my Pow'rs be Praiſe.

Mr. WATT's *Pſalms.* Pſal. 3.

TIr'd with the Burdens of the Day,
To thee I rais'd an Evening Cry:
Thou heardſt when I began to Pray,
And thine Almighty Help was nigh.

Supported by thine heavenly Aid,
I laid me down and ſlept ſecure:
Not Death ſhould make my Heart afraid,
Tho' I ſhould wake and riſe no more.

Pſal. 16.] Though in the Duſt I lay my Head,
Yet, gracious *GOD*, thou wilt not leave
My Soul for ever with the Dead,
Nor loſe thy Children in the Grave.

My Fleſh ſhall thy firſt Call obey,
Shake off the Duſt, and riſe on high;
Then ſhalt thou lead the wond'rous Way,
Up to thy Throne above the Sky.

Pſal. 17.] This Life's a Dream, an empty Show,
But the bright World, to which I go,
Hath Joys ſubſtantial and ſincere;
When ſhall I wake, and find me there?

Oh! glorious Hour! O bleſs'd Abode!
I ſhall be near, and like my GOD!

And

And Fleſh and Sin no more controul
The ſacred Pleaſures of my Soul.

My Fleſh ſhall ſlumber in the Ground,
'Till the laſt Trumpet's joyful Sound;
Then burſt the Chains with ſweet ſurpriſe,
And in my Saviour's Image riſe.

Pſal. 18.] That Sin that cloſe beſets me ſtill,
That works and ſtrives againſt my Will;
When ſhall thy Spirit's ſovereign Power
Deſtroy it, that it riſe no more!

Pſal. 23.] Tho' I walk thro' the gloomy Vale,
Where Death and all its Terrors are;
My Heart and hope ſhall never fail,
For GOD, my Shepherd's, with me there.

Pſal. 71.] Let me thy Power and Truth proclaim,
To the ſurviving Age,
And leave a Sav'our of thy Name,
When I ſhall quit the Stage.

Pſal. 84.] Bleſs'd are the Saints, who ſit on high,
Around thy Throne of Majeſty;
Thy brighteſt Glories ſhine above,
And all their Work is Praiſe and Love.

Bleſs'd are the Souls that find a Place,
Within the Temple of thy Grace;
There they behold thy gentler Rays,
And ſeek thy Face, and learn thy Praiſe.

Pſ. 89.] The ſacred Truths GOD's Lips pronounce,
Shall firm as Heav'n endure;
And if he ſpeaks a Promiſe once,
Th' eternal Grace is ſure.

Ibid.] My Covenant I will ne'er revoke,
But keep thy Grace in mind,
And what eternal Love hath ſpoke,
Eternal Truth ſhall bind.

Pſal. 90.] Our Vitals with laborious Striſe,
Bear up the crazy Load,
And drag theſe poor Remains of Life,
Along the tireſome Road.

Our Souls would learn the heavenly Art,
T' improve the Hours we have,
That we may act the wiſer Part,
And live beyond the Grave.

Pſal. 92.] Then ſhall I ſee, and hear, and know,
All I deſir'd, or wiſh'd below;
And every Power find ſweet Employ,
In that eternal World of Joy.

Pſal. 119.] When Nature ſinks, and Spirits droop,
Thy Promiſes of Grace
Are Pillars to ſupport my Hope,
And there I write thy Praiſe.

Ibid.] Father, I bleſs thy gentle Hand;
How kind was thy chaſtiſing Rod,
That forc'd my Conſcience to a Stand,
And brought my wandring Soul to GOD!

Pſal. 139.] Lord! ſearch my Soul, try ev'ry Thought,
Tho' my own Heart accuſe me not,
Of walking in a falſe Diſguiſe,
I beg the Tryal of thine Eyes.

Pſal. 144.] When Sin and Hell their Force unite,
G O D makes my Soul his Care,
Inſtructs me to the heavenly Fight,
And guards me thro' the War.

A Friend and Helper ſo divine,
Doth my weak Courage raiſe;
He makes the glorious Victory mine,
And his ſhall be the Praiſe.

Pſal. 146.]

Pſal. 146.] I'll praiſe my Maker with my Breath,
And when my Voice is loſt in Death,
Praiſe ſhall employ my nobler Powers;
My Days of Praiſe ſhall ne'er be paſt,
While Life, and Thought, and Being laſt,
Or Immortality endures.

A

SERMON

Preach'd on the

Death *and* Funeral

OF

Mrs. Elizabeth Bury.

To the Reverend

Mr. Samuel Bury.

Honoured and dear SIR,

IT *was a great Reſpect you put upon your old unworthy Friend and Brother, when you ſingled me out to Preach among you, upon the ſorrowful Occaſion of Mrs.* Bury's *Death and Funeral: You have done me ſtill a greater Honour, in ſuffering ſo plain a Diſcourſe to wait upon that excellent and moſt affecting Account you have given of her Life and Character.*

I think you have no Reaſon to fear the Cenſures of the Age, vain and conceited as it is; they that will peruſe your Narative, will find ſuch Things in it, as muſt certainly ſtrike upon whatever of Conſcience yet remains with them: As for thoſe that make Religion their Buſineſs, I am well aſſured they cannot but receive it with unuſual Pleaſure and Advantage. It is a Life that will condemn the World: It is a Life that will convince and ſhame many, whoſe Hearts are upright with GOD; *but while they bluſh at their own Failures, they will rejoyce at the Diſcoveries of ſuch Beauties of Holineſs and Riches of Grace.*

You have been kind to us all, in communicating ſo much of the excellent Life and Soul of your deareſt Relation: You would not have done well, had you kept it all to yourſelf, the Light is too great to be put under a Buſhel; ſhe was born, and born again to be an Example, and who knows how many in this ſloathful Age may be hereby ſtirred up to an holy Emulation?

It was ſome Satisfaction to myſelf to hear the Text I had choſen was ſo often mentioned by her, and with ſo much Pleaſure: I have long thought it to be a moſt comprehenſive and important Scripture; I take Shame to myſelf, that I have not managed it better, and yet I hope, and pray that GOD *will not wholly with-hold his Bleſſing from the weak Endeavours of,*

Your affectionate Servant,

and Fellow-Servant,

W. TONG.

Mrs.

Mrs. *Elizabeth Bury's* Funeral Sermon.

2 TIM. I. xii. Latter Part.

For I know whom I have believed, and I am perſwaded that He is able to keep that which I have committed to Him againſt that Day.

IT is an awful and unexpected Providence that has called me to ſpeak unto you this Day: You ſee the Perſons and Families of Miniſters are as obnoxious to Death as others; thoſe who make it their whole Study and Buſineſs to build up the Houſe of GOD, muſt ſubject themſelves to the Father of Spirits when he thinks fit to pull down theirs. And if the breaking up of our Families here below ſhall contribute to the making up of the great Aſſembly above, what have we to do but to bow our Knee to the GOD and Father of our Lord Jeſus Chriſt, of whom the whole Family, both in Heaven and Earth, is named?

You

You are all ſenſible that our honoured Brother and Companion in the Kingdom and Patience of our Lord Jeſus, is now, by Death, deprived of the deareſt Partner of his Cares and Comforts; but it is hardly poſſible for you to know how great a Loſs he hath ſuſtained: I mean, with reſpect to thoſe excellent Qualifications, natural and gracious, with which the great GOD had ſo amply endowed her.

I muſt reſtrain myſelf from going ſo far into her Character, as my long Acquaintance with her, and high Eſteem for her would prompt me to: Should I tell you, that by the Advantage of a liberal and genteel Education, a quick and comprehenſive Genius, cultivated by great Application, ſhe was able to conſult her Bible in the Original Languages, and to judge as well, and diſcourſe as clearly, in almoſt every Science, ſacred and humane, as moſt Perſons of the Age: You muſt either think me extravagant in the Account, or you muſt conclude, that in rational and religious Attainments, there is neither Male nor Female, but Chriſt is all and in all.

I am perſwaded, thoſe that have had the Opportunity to obſerve her relative Piety, her admirable Œconomy, her wiſe and faithful Friendſhip, will not blame me, as ſaying a partial or invidious Thing, if I apply to her thoſe great Words of the Royal Preacher, *Proverbs* xxxi. 29. *Many Daughters have done vertuouſly, but thou haſt excelled them all.*

But that which both my Text and Deſign leads me more directly to obſerve, is that firm and conſtant Reliance upon the great GOD and our Saviour Jeſus Chriſt, which enabled her to improve Life to ſo much Advantage, and to encounter

counter Death with ſuch holy Comfort and Courage, *For ſhe knew whom ſhe had truſted, and was perſwaded He was able to keep* [*the great* Depoſitum] *that which ſhe had committed to Him againſt that Day.*

In this Portion of Scripture, the Apoſtle *Paul*, who was now a Priſoner in *Rome*, endeavours to fortify *Timothy*, and others, againſt the Scandal of the Croſs: He had already ſuffered much, and he daily expected to ſuffer more; but none of them ought to take Offence at his Afflictions, for he ſuffered in an honourable Cauſe, ſuch as the beſt Men in the World need not be aſhamed of; it was for preaching among the *Gentiles* that everlaſting Goſpel, by which Life and Immortality are brought to Light, *ver.* 10, 11. And then he had thoſe ſweet and ſtrong Supports under his Sufferings, as kept him from any Diſturbance and Confuſion of Mind, and enabled him in holy Serenity and Patience, to poſſeſs his Soul, *ver.* 12.

Now it muſt be worth our while to enquire what it was that gave him that Calmneſs and Comfort in the Views of a cruel Death; why, he had ſettled his great Concerns in a ſafe Hand, by a ſpecial Truſt, and now he was prepared for all Events; *I know whom I have truſted*, &c.

Where we may obſerve two Things;

I. The prudent Courſe that he had taken to ſecure his moſt valuable Intereſts.

II. The Satisfaction he took in reviewing what he had done; *I know whom I have truſted*, &c.

Firſt,

Firſt, The prudent Courſe and Care he had taken to ſecure his moſt valuable Intereſts in a ſafe Hand, by a ſpecial Truſt.

Here we muſt diſtinctly conſider,

1. The Matter of the Truſt, the *Depoſitum*.

2. The Truſtee.

3. The Deed of Truſt; And,

4. The Uſes of the Truſt.

Firſt, The Matter of the Truſt, or the Thing entruſted: It is only expreſs'd in general in the Original, we are not told diſtinctly what it was, and therefore ſome have thought he meant the Goſpel: Chriſt had committed that Diſpenſation to him, 1 *Cor.* ix. 17. and he had been faithful in it, but now was an Ambaſſador in Bonds, ready to be offered up; and out of a great regard to the Progreſs and Succeſs of the Goſpel, when he could no more promote it himſelf, he recommitted it to him from whom he had receiv'd it, believing that his Lord and Saviour, whoſe Intereſt it was, would not ſuffer it to ſink in the World, but would raiſe up others to carry it on, when he was laid in the Duſt.

And doubtleſs, this muſt lye with great Weight upon the Spirit of the Apoſtle: They that believe the Goſpel, and have known by Experience the Truth, and Power, and Excellency of it, will be greatly concern'd, that when they die, it may live and flouriſh. It was the Deſire of *Moſes*, when he ſaw himſelf and the Men of his Gene-

ration

ration dying in the Wilderneſs, that the Work and Intereſt of GOD might live and prevail, *Pſal.* xc. 16. *Let thy Work appear to thy Servants, and thy Glory to their Children.*

But I can hardly think this to be the Apoſtle's Meaning; the Goſpel is often ſaid to be committed by Chriſt to Men, but never, that I know of, ſaid to be committed by Men to Chriſt.

Not to mention other Conjectures, it ſeems to me, that the Thing entruſted was the Soul, and its everlaſting Happineſs; this was every way fit and worthy to be made the Matter of ſo ſolemn a Truſt: For we all know, whatever prudent Men take care to have ſettl'd and ſecur'd by a Deed of Truſt, has theſe two Properties in it, it is ſomething *of Value*, and ſomething *in Danger*.

1. Something of Value: No wiſe Man will be at the trouble of ſecuring that by a ſpecial Truſt, which is in itſelf, and to him, a trivial and worthleſs Thing: It is certain, the Soul is of a ſufficient Value to make it fit to be the Matter of this ſacred Truſt: I muſt not enlarge upon this Subject, the Value of the Soul, how excellent it is upon the account of its Nature, Faculties, and Duration, I ſhall ſatisfy myſelf at preſent only to ſuggeſt, that our *Souls* are our *Selves*, and when they are loſt, all is loſt with us; and that a Soul loſt *under the Goſpel*, is loſt *irrecoverably*.

Our Souls are our ſelves, ſo much the beſt part of our ſelves, that they may well give Denomination to the Whole. You will obſerve, that whereas the Evangeliſt *Matthew* renders the Words of Chriſt, *What ſhall it profit a Man if he gain the whole World, and loſe his own Soul*, Chap. xvi. 26. *Luke* puts them thus, *What is a Man advantaged*

advantaged, if he gain the whole World, and loſe himſelf, or be a Caſt-away: If the *Soul* be loſt, the Man *is loſt*, he is caſt away, there is nothing ſaved where the Soul is loſt, *Luke* ix. 25.

And a Soul loſt *under the Goſpel*, is loſt *beyond all Recovery.* We were all by the Sin of our Nature brought into a loſt State, according to the Tenor of the firſt Covenant; but that Loſs was not irrecoverable, GOD deviſed a Means that his Baniſhed might not be for ever expelled from him; but if we be loſt in Impenitency and Unbelief, rejecting the Goſpel-Salvation, there remains no more Sacrifice for Sin; *What ſhall a Man give in exchange for his Soul?* He has deſpiſed the only ſufficient Ranſom, and if he could gain the whole World, at the Expence of his Soul, he could not, at the Expence of the whole World, recover that loſt Soul again, and therefore has made an undoing Bargain. Now a Thing of ſuch Value deſerves to be ſecured in the moſt effectuall Manner.

2. Something in Danger: The very Nature of a Security ſuppoſes this, that without ſpecial Care taken, we ſhall ſuſtain great Loſs; do I need to tell you, that our Souls, which are ſo precious, are in danger of being loſt for ever? I will not inſiſt upon the Danger they are in from the Allurements of this preſent World, which, while they careſs the Soul of Man, moſt inſidiouſly endeavour to defile and deſtroy it; nor ſhall I enlarge upon the Danger our Souls are in from the Temptations of the Devil; we are not ignorant of his Devices, he is very skilful, and has been very ſucceſsful in the Deſtruction of precious Souls: He was more than a Match for Man in Innocency, and has, in particular Inſtances, ſhamefully

ſhamefully baffled ſome of the beſt Men that ever lived upon the Earth, who have carried their Wounds with them to their Graves; but that which I ſhall offer to your Thoughts on this Point is, that the *Soul* of Man is in the greateſt Danger from *itſelf:* We juſtly think thoſe Perſons in great danger of being Ruined, that have in themſelves a ſtrong Inclination to ſuch Company, and ſuch a Courſe of Life, as would be ruinous to them. What can ſave that Man that is bent upon his own Deſtruction? This is our Caſe by Nature, our Minds and Conſciences are ſo depraved, that if we be left to our own Counſels and Propenſions, we ſhall certainly deſtroy our ſelves, and therefore it is neceſſary for us to put it out of our own Power, to put our ſelves into better Hands than our own; ſome profuſe Perſons have had ſo much Prudence left them, that, knowing their own Weakneſs, they have ſettled their Eſtates in Truſt, that it might not be in their own Power to ruin themſelves and their Families: Why ſhould the Children of this World be wiſer in their Generation, than the Children of Light? *Surely*, we ſhould all guard againſt the evil Inclinations of our own Hearts, and not only keep them with all diligence our ſelves, but commit them into the Hands of one who is able to keep them from thoſe evil Perſons, our ſelves. When *David* found how the Cruelty, Ingratitude, and Perfidiouſneſs of *Saul* tempted him to Impatience and Revenge, he apply'd himſelf to GOD for his Security, not only from *Saul*, but from the irregular Paſſions of his own Mind, *Pſal.* xxxi. 5. *Into thy Hands I commend my Spirit; thou haſt redeemed me, O Lord, GOD of Truth.*

I pro-

I proceed in the next Place to conſider,

Secondly, The Truſtee: And who was that? The Apoſtle himſelf knew who it was, *I know whom I have truſted*, &c. but he has not expreſly told us, and yet it is no difficult Thing to diſcover who he means; it muſt doubtleſs, be our Lord and *Saviour* Jeſus Chriſt, he is the next Antecedent mentioned in the tenth Verſe; and he is every way fit for ſuch a Truſt, and worthy of both, as he is GOD our Maker, and the Lord our Redeemer.

1. As he is *GOD our Maker*; none but the Father of our *Spirits* is able to diſcharge ſo great a Truſt: when therefore the Apoſtle *Peter* adviſes the Perſecuted Believers to commit the keeping of their *Souls* to GOD, he mentions him under the Title of a *Faithful Creator*, 1 Pet. iv. 19. thereby ſufficiently teaching us, that he only that made our *Souls* can ſafely keep them, and therefore he only is fit to be entruſted with them. He that is able to keep the *Soul* of Man, muſt be perfectly acquainted with all its Dangers and Diſorders: Now the Heart is deceitful above all Things, and only throughly known to the moſt high GOD; our own Hearts often deceive us, the very Diſciples of Chriſt were greatly miſtaken in the preſent Frame of their own Hearts, when they thought they were acted by a *Spirit* of Zeal for Chriſt; he who knew them better than they knew themſelves, ſaw that they were acted by Pride, Paſſion and Revenge, and roundly told them, *Ye know not what manner of Spirits ye are of*, Luke ix. 35.

Beſides,

Beſides, he who is able to keep the Soul, muſt be ſuperior in Wiſdom and Power to all the Enemies of the Soul put together; and what Legions of Enemies encamp about the Souls of GOD's People, and how great is their Subtilty and their Strength? If he that is in Believers were not greater than he that is in the World, they, like the reſt of the World, would be led Captive by Satan at his Will. When *Joſhua*, the High-Prieſt, ſtood before the Lord, Satan ſtood at his Right-Hand to reſiſt him [*Hebr.* to be an Adverſary to him] what Help now has *Joſhua* againſt ſo formidable an Enemy? No other but the Lord himſelf—— *The Lord ſaid unto Satan, the Lord rebuke thee*, Zach. iii. 1, 2 He was not put under the Protection of the good Angels, but GOD himſelf ſtood up for him.

2. As he is the *Lord our Redeemer:* When we conſider Chriſt as GOD, we have full Aſſurance that he is able to keep us; but what Reaſon have we to believe that he will undertake the Truſt, eſpecially ſince we cannot now commit unto him Spirits ſo clean and innocent, as the Soul of Man was at his firſt Creation; could we do ſo, we might have Encouragement from that Relation of a Creator, in which GOD ſtood to us, to put our Souls into his Hands, the Souls that he has made; but now Sin has made us ſo unlike what we were at firſt, that if we cannot look upon GOD in ſome other Relation than that of a Creator, we may queſtion whether he will accept of the Truſt we repoſe in him: He might juſtly ſay, *This is a People of no Underſtanding, therefore he that made them will not have Mercy on them, and he that formed them will ſhew them no Favour*, Iſa. xxvii. 11. Tho' he made them and

formed them, yet that will not now entitle them to his Favour, for he did not make them that filthy fooliſh People which now they are.

It is therefore become abſolutely neceſſary, in order to our putting ſuch Confidence in GOD, that we ſhould view him in ſome other Relation than that of a Creator, and in ſuch a one as carries in it ſome Diſcoveries of Mercy and Favour to fallen Man: And in this View, GOD has placed himſelf before us in the Face and Perſon of Jeſus Chriſt, as our Redeemer and Saviour; which ſuppoſes us to be Sinners, and provides a Refuge for us, that Iniquity may not be our Ruin: So that now we are encouraged to come to GOD in Chriſt, not only *although* we are Sinners, but *becauſe* we are Sinners; for he has taken this Office upon him, for the ſake of Sinners; the Whole need not a Phyſician, but they that are Sick; his Name is Jeſus, for he ſaves his People from their Sins —— And he would never have undertaken ſuch an Office had he not been both willing and well pleaſed to perform it, for all thoſe that come unto and confide in him.

Accordingly we find, when any of the Servants of GOD have gone about this great Concern of committing themſelves into the Hands of GOD, they have fixed their Eye upon him as their Redeemer, in the Place before mentioned, *Pſal.* xxxi. 5. *Into thy Hands I commend my Spirit; thou haſt redeemed me, O Lord, GOD of Truth.* And when *Stephen* was offering up his Life and Soul to GOD in Martyrdom, he ſaw the Glory of GOD, and Jeſus Chriſt at the Right-hand of that Glory; but he does not immediately addreſs himſelf

to

to that abſtracted Divine Glory of the GODHEAD as ſuch, but unto GOD, as in Chriſt, *Lord Jeſus receive my Soul*, Acts vii. *ult.* In all our fœderal Tranſactions with GOD, we are to conſider Him as *Immanuel*, GOD with us, and then we can no more doubt of his Mercy than of his Power, for GOD is in Chriſt, reconciling the World to himſelf. We now go on to

Thirdly, The Act or Deed of Truſt, by which this great Settlement is made; and that, in general, is the Covenant of Grace, as believed and conſented to by us: *GOD* has made and publiſhed an everlaſting Covenant, that was his own Act; our Part is to aſſent and conſent to this Covenant, and then it becomes a Deed of Truſt and Security for us—— It is our Part I am chiefly to explain; and here in general I would obſerve,

1. It muſt be our own perſonal Act: I mean not hereby to exclude the Agency of Divine Grace making us willing, for we are ſaved by Grace, thro' Faith, and that not of our ſelves, it is the Gift of *GOD*, *Eph.* ii. 8. But my Meaning is, we muſt not depend upon what our Parents have done for us, to the Neglect of our own Duty—— Our Parents gave us up to *GOD* in our Infancy; the Covenant of Grace was then ſealed to us, and is not this our ſufficient Security? Why, if when we come to be capable of it, we renew that Covenant between *GOD* and our own Souls, and make it our own Act and Deed in Sincerity and Truth, then this great Settlement is made——But a Baptiſmal Covenant not renewed, is in effect a Covenant renounced, and ſo can never be a Security to us.

2. It muſt be an inward Act: I mention this becauſe we are all too ready to truſt to Forms and external Tranſactions; I fear many take it for granted, this Deed of Truſt is made becauſe they have been often at the Lord's Table, and have there performed thoſe ſolemn Rites that Chriſt has appointed as the Seal of the Covenant: And, indeed, if thoſe outward Actions have been attended with ſuitable Affections, if there have been inward Acts of the *Soul* correſponding with the outward Expreſſions, then the Deed is duly executed; it is Authentick, and is filed up in the Book of *GOD*'s Remembrance, and is Matter of Record: But if the inward Act of the *Soul* be wanting, it is ſo far from being our *Security*, that it is a high Provocation to the holy and jealous *GOD*.

3. It is a complex Act, and conſiſts of ſeveral Parts: There muſt be a reſcinding all Covenants and Agreements with *Sin* and Death; for by our Apoſtacy from *GOD*, both Original and Actual, we have entered into a Confederacy with *Sin* and *Satan*; not explicitly, but by juſt Conſtruction, we have yielded our ſelves *Servants* to *Sin*: This Covenant muſt be cancelled with Grief and *Shame*, and *Self*-Abhorrence, or elſe, when we think to plead the Covenant of *GOD*, the Devil will ſet up this old Deed, and claim and ſeize by Vertue of it: This now is the Work of Goſpel-Repentance, and it is of abſolute Neceſſity.

And further, there muſt be a renouncing of all Truſt and Confidence in Creatures, our ſelves, and others; we muſt be taken off from our own Bottom, and throughly convinced that in our ſelves we have neither *Righteouſneſs* nor *Strength*

to

to be depended upon; for every Degree of Self-Dependance, or Creature-Dependance, is departing ſo far from the living *GOD*.

Then there muſt be an entire Reſignation of our whole ſelves to the Lord Jeſus Chriſt, as the Lord our Righteouſneſs, humbly reſolving in his Grace and Strength, that henceforth we will no longer live to our ſelves, but to him that died for us. This is the eſſential and the effective Act in this great Affair; and it is the great Work of *GOD* to bring a Sinner to this unreſerved Reſignation, to reſolve his own Will into the Will of Chriſt; *Other Lords have had Dominion over me, but henceforth I will only be called by thy Name*, Iſa. xxvi. 13.

This Reſignation muſt be followed with an humble Reliance on Chriſt for Righteouſneſs and Strength, reſolving not to look for Salvation from any other, but firmly believing he is able to ſave to the uttermoſt all that come to *GOD* by him: And there muſt be a ſtrict regard to all the Means and Methods of Salvation appointed by Chriſt.

All theſe Things muſt be tranſacted; firſt, ſecretly in the Conſcience, and then ſolemnly in the Courts of *GOD*, ſealed and witneſſed there: Tho' I do not ſay, this publick Declaration is abſolutely neceſſary to Salvation, yet it is a required Duty, and the Neglect thereof, if it does not *vacate*, will very much *weaken* our Evidences for Heaven; *Rom.* xii. 1. *I beſeech you by the Mercies of GOD, that ye preſent your Bodies a living Sacrifice, holy and acceptable to GOD, which is your reaſonable Service.* I now proceed to,

Fourthly, The Uſes of the Truſt, which are couched in thoſe Words to keep—— againſt that Day.

Here is a certain remarkable Day pointed at, as what the Apoſtle had his Eye very much upon, in making this great Settlement, which he calls *that Day:* This he mentions in his Prayer for *Oneſiphorus*, ver. 18. and in the fourth Chapter of this Epiſtle, *ver.* 8. it ſeems it was a Day much thought of, much ſpoken of, and much expected by the Believers of that Age; it ſeems to intend, the Day in which they muſt appear before the Judgment-Seat of Chriſt, whether at the Time of their Diſſolution, or of the Diſſolution of all Things: Both theſe Days agree in this, that they are the Days in which we muſt give up an Account to *GOD* of all Things done in the Body, and muſt receive our Sentence from him, either of Abſolution or Condemnation. Now, ſince this is done at the Day of Death, with reſpect to every one ſeverally, our dying Day may very well have this Accent put upon it, and be called *that Day.*

And then the Uſes of the Truſt will be theſe two;

1. To be ſaved from Sin while we are in this World, and to be guided and ſanctified, and eſtabliſhed to the end of our Days: And,

2. To be ſaved from Hell, when we enter upon the other World, and to be put into Poſſeſſion of the heavenly Inheritance.

Theſe are the great Ends and Uſes of this ſolemn Deed of Truſt; and they are of ſuch a Nature and Importance, that they deſerve to be ſecured in ſuch a manner. Theſe two Uſes of this Truſt we often find mentioned together in the Holy Scripture, as what the Hearts of wiſe and good Men are very much ſet upon, and with great Reaſon.

We

We have them in the Twenty-third Pſalm, *ver.* 23. *Surely Mercy and Goodneſs ſhall follow me all the Days of my Life, and I will dwell in the Houſe of the Lord for ever.* I know the laſt Clauſe may be underſtood of the Pſalmiſt's Reſolution to pay a conſtant Attendance in the Houſe of *GOD* on Earth: But ſince he knew that *GOD* had a Houſe in Heaven, where there were Manſions for his People, and where they muſt dwell for ever, I cannot doubt but that he carried his Thoughts ſo far; and then we have the two Uſes of this great Truſt, firſt, *That Goodneſs and Mercy may follow us all our Days*, whether our Days here be few or many, whether they be proſperous or afflictive, yet that the Mercy and Goodneſs of *GOD* may follow us thro' them all; and then, that when our Days here ſhall be accompliſhed, and we muſt go thro' the Valley of the Shadow of Death, *we may dwell in the Houſe of the Lord for ever.*

Another Place where theſe Uſes of the Truſt are mentioned together, is *Pſalm* xli. 12. *As for me, thou upholdeſt me in mine Integrity, and ſetteſt me before thy Face for ever.* We commit our ſelves to our *GOD* and Saviour upon this ſpecial Truſt and Confidence; firſt, *That he will uphold us in our Integrity*, while we are in this World, in the midſt of all the Temptations we meet with to draw us away from *GOD*; and then, *That he will ſet us before his Face for ever:* That he will take us into his Preſence in Heaven, where we may behold his Face in Righteouſneſs, and be ſatisfied with his Likeneſs.

We meet with them again in *Pſalm* lxxiii. 24. *Thou ſhalt guide me by thy Counſel, and afterward receive me to thy Glory:* For theſe Ends we place

our Truſt in *GOD*; firſt, *That he will guide us by his Counſel*, while we are in the Wilderneſs of this World, where there are ſo many By-Paths, and it is ſo difficult to find, and keep the right Way, that we may hear the Voice behind us, ſaying, *This is the Way, walk in it*, when we turn to the Right Hand or to the Left; and then, when we come to the Borders of Eternity, *that he would receive us into Glory*; that he who has been our Guide to Death, would be our *GOD* for ever and ever, as the ſame thing is expreſs'd, *Pſ.* xlviii. 14.

We find them mentioned together in *Eph.* v. 27, 28. *That he might ſanctify and cleanſe his Church with the waſhing of Water by the Word*, that relates to the preſent State; and then, *That he might preſent it to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch thing*; that, I ſuppoſe, will be allowed to relate to the future State.

We meet with them again, *Eph.* vi. 13. *That ye may be able to withſtand in the evil Day, and having done all to ſtand.* We commit our ſelves to the Lord Jeſus, that thro' him, we may withſtand all the Temptations and Oppſitions we meet with in the evil Day of Life; and that having done all, we may ſtand juſtified and crowned by him in the other World.

I ſhall add but one Place more, and that is *Jude*, ver. 24. *Now unto him that is able to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory with exceeding Joy.* Theſe are the two great Ends and Uſes of the Truſt; firſt, that *GOD* would keep us from falling while we are in this World, falling into Sin, falling into Error and Infidelity; and when he has done ſo, he would preſent us faultleſs before the Preſence of his Glory with exceeding Joy.

All

All this is included in thoſe few Words, to keep the *Depoſitum* againſt *that Day*, that important and deciſive Day, when we leave one World and enter upon another, finiſh one Life and begin another: To be kept in the Fear and Favour of *GOD* to that Day, and to be accepted by him at that Day, is the Sum and Subſtance of all the Chriſtians Deſires and Hopes; and that, in theſe, he may not be diſappointed, he commits the keeping of his Soul unto *GOD*, as unto a faithful Creator and Saviour.

But tho' the Soul be the great *Depoſitum*, yet the Body is not to be excluded, nor wholly overlooked in this Deed of Truſt; for there is a Day when the dead Bodies of Saints ſhall be raiſed up in great Beauty and Glory, and there ſeems to be ſome diſtinguiſhing Glory provided for thoſe that have offered up their Lives and Bodies upon the Sacrifice and Service of the Chriſtian Faith: This Truſt the Apoſtle repoſed in the Lord Jeſus, that how vilely ſoever that Body of his might be treated by his Enemies, yet that Chriſt would keep it and raiſe it up at the great Day, and make it like unto his own glorious Body; and Chriſt will be true to every Part of his Truſt. This leads to the

Second general Head, The Satisfaction the Apoſtle took in reviewing what he had done, *I know whom I have truſted, and I am perſwaded he is able to keep that which I have committed to him againſt that Day.*

It is uſual for Perſons, that have ſettled their worldly Concerns by a Deed of Truſt to reflect upon what they have done; and if they find, that the Truſtees they have choſen are wiſe and faithful, and that the Deed of Truſt is well made,

they

they feel a great deal of Eaſe and Quiet in their Mind; but if they ſee reaſon to queſtion either the Fidelity and Capacity of the Truſtees, or the Legality of the Deed, they are filled with Diſquiet and Trouble.

The Apoſtle had review'd thoſe ſolemn Tranſactions that had paſs'd between *GOD* and his Soul, and he was well ſatisfied in what he had done: And his Satisfaction was chiefly grounded upon his Knowledge of Chriſt, whom he had choſen to be the great Truſtee, *I know whom I have truſted*; I know who he is, and I know he is every way ſufficient for the Truſt repoſed in him. Faith is a rational Act; when the Believer caſts himſelf upon Chriſt, he ſees the greateſt and the ſtrongeſt Reaſon in the World for doing ſo— To preſent our ſelves to GOD is a moſt reaſonable Service—— But that it cannot be, unleſs the Chriſtian know who it is that he has truſted; if he be ſo much a Stranger to him, as not to know whether he be GOD or a Creature, an infinite or a finite Being, a neceſſary or a contingent Being, it is hardly poſſible he ſhould be able to repoſe ſuch a Truſt in him, or having done ſo, to take Satisfaction in it.

Indeed, 'till we come to be convinc'd thoroughly of the great Value and Danger of our Souls, we can truſt them with any one; we can truſt them with our ſelves, with thoſe we call the Church; but when we are ſo convinced and awakened, we find it a hard thing to truſt even GOD himſelf.

And ſurely, if we do not know that Chriſt is *GOD*, we cannot be ſure that he is able to keep what we have committed to him—— Since there is that Weakneſs of Defectibility in every Creature,

ture, as ſuch, that he is not certain he ſhall keep himſelf—— GOD puts no truſt in his Holy Ones, and charges his Angels with Folly; they may be Angels one Hour, and Devils another, as many of them were.

But now, how came the Apoſtle by this Knowledge of Chriſt, that gave him ſo much Satisfaction in the Truſt he had repoſed in him?

1. He knew him by the Sight of Faith at his Converſion; then the Eyes of his Body were ſtruck blind, but the Eye of his Soul was opened by *a Light from Heaven ſhining round about him*, Acts ix. 3. Then Chriſt appeared to him, and let him know effectually who he was; he ſo diſcovered himſelf to the Soul of *Paul*, that he preſently acknowledged him to be his Lord and Law-giver, and immediately deſired to receive Inſtructions from him; he now (as *Thomas*) owned him to be his Lord and his *GOD*. One of the firſt Acts of the Holy Spirit in the Converſion of a Sinner, is enlightning his Mind in the Knowledge of Chriſt, then he ſees that in Chriſt, that aſſures him he is fit to be truſted with his eternal All, and is able to keep whatever he commits to him.

2. He knew him better by Experience ever ſince; experimental Knowledge is the moſt ſatisfying, Chriſt had been a tried GOD to him ever ſince he firſt gave up his Soul to him; he had often had occaſion to make tryal of the Power and Faithfulneſs of the Lord Jeſus, and he had always found him a preſent Help: He mentions one Caſe that was very extraordinary in this, 2 *Epheſ.* iv. 16, 17. and that was his firſt Appearance before *Nero*; the Caſe was ſo dangerous, that not one of his Friends durſt ſtand

ſtand with him, but all forſook him, which was a great Fault in them, and he begs that GOD would not lay it to their Charge. Now he had an Opportunity to make tryal of the Faithfulneſs of Chriſt; and how did he then act towards him? *Ver.* 17. *Nevertheleſs the Lord ſtood by me, and ſtrengthened me*—— If he had put his Truſt in Men, tho' good Men, he ſaw how he ſhould have been ſerved; but his Truſt was in the Lord Jeſus Chriſt, and he did not fail him, *The Lord ſtood by me and ſtrengthened.* Now, from this Experience, he reaſonably and comfortably concludes, that Chirſt would never forſake him in any future Tryal, *Ver.* 18. *The Lord will deliver me from every evil Work, and will preſerve me to his heavenly Kingdom, to whom be Glory for ever and ever.* Amen.

Upon this, his Knowledge of Chriſt, by Faith and Experience, he grounds the Satisfaction he took in reviewing this great Truſt, *I know whom I have truſted:* It is as if he ſhould ſay, if this were to do again, it ſhould be the firſt thing I would do, and I would recommend it to others that are in Fears and Doubts about their eternal State, that they would commit the keeping of their Souls to Chriſt, in a way of well-doing, and they will never have Cauſe to repent it.

Now let us bring this home to our ſelves by perſonal Application. And,

1. Let us ask our Souls, whether this great Settlement be yet made—— Look over what has been ſaid concerning the Act and Deed of Truſt, and look into your Hearts, and ſee whether any ſuch things have been tranſacted there; believe me, Sirs, it is a Matter of the greateſt Conſequence, and therefore ought not

to

to be left at an Uncertainty: 'Till this be done, you will never have ſolid Comfort, your Souls will never dwell at eaſe; nay, 'till this be done, you run a dreadful Riſque every Day and Hour, Death will be the undoing of thoſe for ever, that are found in the Neglect of this moſt neceſſary Duty. I take it for granted, you have not acted ſo careleſs a part as to your worldly Concerns, you have ſurely made the proper Settlements for your ſelves and for your Families; and if, in the mean while, you ſhall ſtill neglect your ſpiritual Securities, while your Families reap the Fruit of your common Prudence, in ſecuring your Eſtates for them, your loſt Souls will reap the bitter Fruits of your ſinful Folly, in making no Proviſion for your eternal State: Conſider this, and ſhew your ſelves Men, and do not defer this Matter; many Perſons have deſigned to make wiſe and good Settlements, but they have delay'd from one Time to another, 'till at laſt Death hath ſurprized and prevented them; in that Day, all ſuch Thoughts periſh.

2. Let them that have committed their Souls to Chriſt, diſcharge themſelves of all anxious and diſtracting Fears, call upon your Souls to return to their ſtrong Hold, and unto their Reſt in GOD, he has dealt bountifully with you, he has given you this Counſel, bleſs him for it, and wait for all the Advantages that ſhall flow from this everlaſting Covenant; you have in it all your Salvation, and all your Deſire. It was very pleaſing to hear a Servant of Chriſt, lately under a very threatning Diſtemper, who, when he was aſk'd, what Satisfaction he had concerning his eternal State, readily anſwer'd, *O, Sir, that's a Point that has been ſettled long ago, I know whom I have truſted:*

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It is true, even thoſe that call on GOD as their Father, who will judge every Man according to his Work, are obliged to paſs the Time of their ſojourning here in fear; but it muſt be only a fear of Caution, not of Diſtruſt. It has been ſometimes obſerved, that thoſe that have truſted Chriſt with their Souls, are too prone to diſtruſt him about leſſer Things: I ſpeak this to their Shame, Can you truſt him with the greater and not with the leſs? Perhaps you will ſay, If the Promiſe of GOD were as abſolute as to the Things of this World, as it is in Things of a ſpiritual and eternal Nature, we could then as eaſily truſt him with the one as with the other: But ſhould you not conſider, that in Things of a temporal Nature there is no Reſtriction put upon the Promiſe but what is for your Advantage, theſe Things you ſhall have, as far as they are good for you, but who knows what is good for a Man all the Days of this vain Life, which he ſpendeth as a Shadow? Why *GOD* knows what is good for you, and if you be in Covenant with him, he will make all Things work together for your good, and if you know that, it ſhould be ſufficient.

We have a remarkable Paſſage, which, I think, proper to mention her, in *Ezra* viii. 21, 22. The Caſe was this, *Ezra* and many of his Companions were, by the King's Permiſſion, about to return from *Babylon* to *Jeruſalem*; the Journey was long, and there were many Dangers and many Enemies in the Way. *Ezra* conſider'd with himſelf how they ſhould procure ſafe Conduct; the firſt thing that offer'd itſelf to his Thoughts, was to deſire of the King a Band of Soldiers and Horſemen, and no doubt he had Intereſt enough with the *Perſian* Court to have procured ſuch a Guard, but

but he was aſhamed to make that Propoſal; why ſo? Why, becauſe he and his Companions had ſpoken unto the King, ſaying, *The Hand of our* GOD *is upon all them that ſeek him for good.* And having thus declared their Truſt in GOD, if they ſhould have asked a Band of Soldiers, the King and his Courtiers might well have replied upon them, where is now your GOD, and what is become of your Confidence in him? And therefore *Ezra* rather chuſes to proclaim a Faſt at the River *Ahava*, that they might afflict their Souls before GOD, and ſeek of him a right Way for themſelves, their little Ones, and all their Subſtance; and they did not ſeek in vain. What I obſerve from this Paſſage is, that the People of GOD ſhould be aſhamed to do any thing that may give the World occaſion, either to queſtion their Truſt in GOD, or his readineſs to help them.

3. This may ſerve to alleviate our Sorrows for the removal of our godly Relations and Friends; they have now paſs'd *that Day*, that deciſive Day, but it did not overtake them unawares, they had long expected it, and provided for it; the Events of that Day were ſettled and ſecured between GOD and them a great while before it came, and therefore it was no Surprize to them, all was found ſafe and well; they have faithfully fulfilled their Truſt (Sins of Infirmity excepted) they have fought the good Fight, they have finiſhed their Courſe, and kept the Faith—— Not only pledg'd their Faith to Chriſt, but kept the Faith, and Chriſt has accepted them; and now he has diſcharged the main part of his Truſt for them, he has carried them thro' an evil World, and help'd them to finiſh well, he has received them to himſelf, and preſented them to the Father with-

without Spot or Blemiſh: And for that part of the Truſt that remains, he will not fail to perform it; he has taken their Bodies into his Covenant, and into his Cuſtody; he has hid them in the quiet Chambers of the Grave; he has appointed them a ſet Time, and he will remember them; he will raiſe them out of the Duſt, and change them, and make them like to his own glorious Body, he will re-unite them to their perfected Souls; he will come down to own and honour them before the whole World, and they ſhall be caught up to meet the Lord in the Air, and ſo ſhall be for ever with the Lord, wherefore comfort your ſelves, and one another with theſe Words.

A N

ELEGY

On the much Lamented

DEATH

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Mrs. Elizabeth Bury.

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To the Reverend

Mr. SAMUEL BURY.

Reverend Sir,

When I received your Request of an Elegy *on the late excellent Mrs.* BURY, *I found my ſelf unwilling to deny a Perſon of your Merit: Yet I knew not how to reſume a Study I had abandon'd ſo many Years, except what I devoted to the* Imitation of the Pſalms of *David. Tho' I do not uſe to bind myſelf with ſolemn Vows, yet I had long ago purpoſed to write no more ſuch Poems, but when the Occaſion itſelf ſhould be ſo extraordinary as to awaken my old Idea's almoſt from the Grave, and conſtrain Fancy to the Work.*

Such an unexpected Occasion, Sir, was given me when you put into my Hands the Memoirs of her LIFE, *which you had collected. The Character of the Deceased so far exceeds what I could have imagined, that drew my Thoughts and Verse out to all this Length, almost contrary to my own Resolutions.*

Accept it, honoured SIR, *as a Tribute paid to the Memory of so uncommon a Virtue, and a Life of Piety so sublime. And may the Publication of it to the World be attended with some happy Imitations of so shining an Example.* Amen.

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ELEGY

On the much Lamented

Death of Mrs. *Eliz. Bury*,

Late Wife of the Reverend Mr. SAMUEL BURY, of *Briſtol*, annexed to ſome Memoirs of her Life, drawn up by him, but collected out of her own PAPERS.

SHE muſt aſcend: Her Treaſure lies on High;
And there her Heart is. Bear her thro' the Sky
On Wings of Harmony, ye Sons of Light,
And with ſurrounding Shields protect her Flight,
Teach her the wondrous Songs your ſelves compoſe
For your bright World; ſhe'll learn 'em as ſhe goes;
The Senſe was known before: Thoſe ſacred Themes,
" *The GOD, the Saviour, and the flowing Streams*
" *That ting'd the curſed Tree with Blood Divine,*
" *Purchas'd a Heaven, and waſh'd a World from Sin;*

An Elegy on the Death of

" The Beams, the Bliſs, the Viſion of that Face,
" Where the whole Godhead ſhines in mildeſt Grace;
Theſe are the Notes for which your Harps are ſtrung;
Theſe were the Joy and Labour of her Tongue
In our dark Regions. Theſe exalted Strains
Brought Paradiſe to Earth, and ſooth'd her Pains.
Souls made of pious Harmony and Love,
Can be no Strangers to their Work Above.

But muſt we loſe her hence? The Muſe in Pain
Regrets her Flight, and calls the Saint again.
" Stay, gentle Spirit, ſtay. Can Nature find
" No Charms to hold the once unfetter'd Mind?
" Muſt all theſe Virtues, all theſe Graces ſoar
" Far from our Sight, and bleſs the Earth no more?
" Muſt the fair Saint to Worlds immortal climb,
" For ever loſt to all the Sons of Time?
O, no; ſhe is not loſt. Behold her here;
How juſt the Form! how ſoft the Lines appear!
The Features of her Soul, without Diſguiſe,
Drawn by her own bleſs'd Pen; a ſweet ſurpriſe
To mourning Friends. The Partner of her Cares
Seiz'd the fair Piece, and waſh'd it o're with Tears,
Dreſs'd it in Flowers, then hung it on her Urn;
A Pattern for the Sex in Ages yet unborn.

Daughters of Eve, *come, trace theſe heavenly Lines,*
Feel with what Power the bright Example ſhines;
She was what you ſhould be. Young Virgins, come,
Drop a kind Tear, and dreſs you at her Tomb:

Mrs. Elizabeth Bury.

Gay Silks and Diamonds are a vulgar Road;
Her radient Vertues ſhould create the Mode.
Matrons, attend her Herſe with Thoughts refin'd,
Gaze and Tranſcribe the Beauties of her Mind,
And let her live in you. The Meek, the Great;
The Chaſte and Free; the Chearful and Sedate;
Swift to Forgiveneſs, but to Anger ſlow;
And rich in Learning, yet averſe to Show;
With Charity and Zeal that rarely join,
And all the Human Graces and Divine
Reign'd in her Breaſt; and held a pleaſing Strife
Thro' every ſhifting Scene of various Life,
The Maid, the Bride, the Widow, and the Wife.

Nor need a manly Spirit bluſh to gain
Exalted Thoughts from her ſuperior Vein.
Attend her Hints, ye Sages of the Schools,
And by her Nobler Practice frame your Rules.
Let her inform you to addreſs the Ear
With conquering Suaſion, or Reproof ſevere,
And ſtill without Offence. Thrice happy Soul,
That could our Paſſions and her own controul!
Could weild and govern that unruly Train,
Senſe, Fancy, Pleaſure, Fear, Grief, Hope, and Pain,
And live ſublimely Good! Behold her move
Thro' Earth's rude Scenes, yet point her Thoughts Above:
Seraphs on Earth pant for their Native Skies,
And Nature feels it painful, not to riſe.

An Elegy on the Death, &c.

Ye venerable Tribes of holy Men,
Read the Devotions of her Heart and Pen,
And learn to pray, and die. Buriſſa *knew*
To make Life happy, and reſign it too.
The Soul that oft had walk'd th' Ethereal Road,
Pleas'd with the Summons, took her farewel flight to GOD.

But ne'er ſhall Words, or Lines, or Colours paint
Th' immortal Paſſions of the expiring Saint.
What Beams of Joy (Angelick Airs) ariſe
O're her pale Cheeks, and ſparkle thro' her Eyes,
In that dark Hour! how all ſerene ſhe lay,
Beneath the Openings of Celeſtial Day!
Her Soul retires from Senſe, refines from Sin,
While the deſcending Glory wrought within;
Then in a ſacred Calm reſign'd her Breath,
And as her Eye-lids clos'd, ſhe ſmil'd in Death.

O may ſome pious Friend, that weeping ſtands
Near my laſt Pillow, with up-lifted Hands,
Or wipes the Mortal Dew from off my Face,
Witneſs ſuch Triumph in my Soul, and trace
The Dawn of Glory in my dying Mein,
While on my lifeleſs Lips ſuch heavenly Smiles are ſeen!

Sept. 29, 1720.

J. WATTS.

MVSEVM BRITANNICVM

FINIS.